



The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 66

MARCH, 1931

NO. 3



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The Dreams Ahead

By Christie Lund

"What would we do in this world of ours, were it not for the dreams ahead?"

All of us have our dreams and with the dawning of each new year these dreams loom larger and more attainable. Each new year's dawning holds out to us another chance, another opportunity to reach the goal we may have missed before.

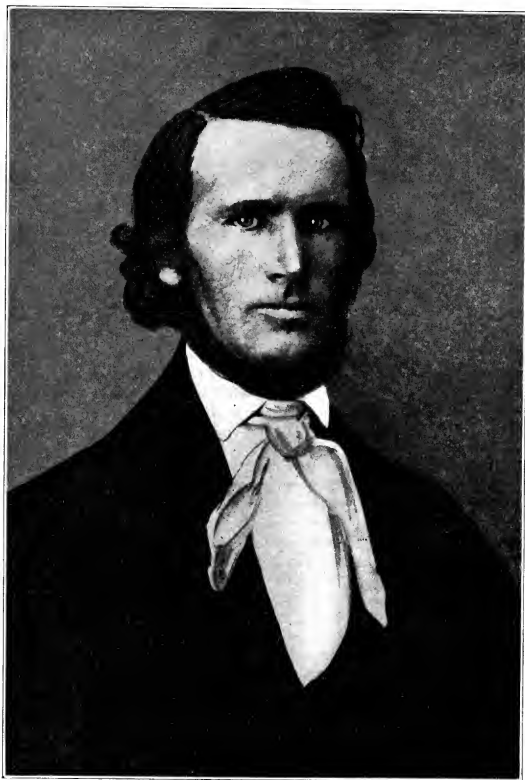
I wish I had the power of bringing happiness—the happiness that may have eluded you or that you dream of—into your heart—whoever you are—wherever you are. I wish by some magic touch I could assuage all the hurts you may have known or may be called to know during the year into which we have just entered; I wish I could lend you strength and light in the hours that may be dark; could breathe the breath of hope into your soul when it seems desolate. But I can't—for life is so that each of us

finds his Gethsemane alone. So, instead, for my greeting to you—whoever you are—let me breathe this little word of hope: God will not give you more than you can bear. There may be times when it will seem that you cannot go on, but above and beyond all the cares and hurts of life God's love and promises remain unchanged. You keep your trust and *He will keep His*.

And to those of you whose dreams lie broken at your feet I should like to say that time is the great healer, it mends together the broken threads of life and gives back to us the courage and the faith we thought forever lost. 'Hope springs eternal.' and "No star is ever lost we once have seen, We always may be what we might have been."

OUR COVER PICTURE

Our cover picture is from a steel engraving of Wilford Woodruff, fourth President of the Church of Jesus Christ of Latter-day Saints. (See leading article).



RICHARD BALLANTYNE

Who organized the first Sunday School in the Rocky Mountains.

[This engraving was made from a Daguerreotype now in possession of Mrs. Edward H. Anderson, daughter of Richard Ballantyne. It is not known when or where it was taken, whether in Nauvoo or in England, but it was sometime near the date of the organization of the first Sunday School, December 8, 1849.]

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President Wilford Woodruff's Birthday Anniversary

By Lula Greene Richards

**Honor to those whose courage bright
Shines but for justice, truth and right.**

The births of the second, third and fourth Presidents of the Church of Jesus Christ of Latter-day Saints had the distinctive similarity of each occurring on the first day of one of the twelve months of the year. Recollecting this small matter may be a help in calling to loving remembrance the anniversaries of the births of these three great and good men who were chosen of the Lord in their days to be prophets and leaders in His Church.

President Brigham Young, the second leader of the Church, was born June 1st, 1801; the birth of President John Taylor, the third leader, occurred November 1st, 1808; and that of Wilford Woodruff, the fourth president, on March 1st, 1807.

Another pleasant and memory aiding distinction regarding the chronology of the first four presidents of the Latter-day Church is that by their birthdays is represented the four seasons of the year, Winter, Spring, Summer and Autumn. Joseph Smith the Prophet, December 23, 1805; Wilford Woodruff, March 1st; Brigham Young, June 1st; John Taylor, November 1st.

March 1st, of this year, 1931, brings the one hundred and twenty-fourth anniversary of the birth of President Woodruff. He was twenty-three years old when the Church was organized in 1830. The message of the Gospel restored to earth did not reach him until three years after the Church was organized, but he was prepared to receive the truth as soon as it was presented to him, and was made a member of the Church by being baptized into it as soon as possible.

Brother Woodruff was by nature very spiritually inclined. In his journal he tells of an acquaintance he had as a boy with a visionary and prophetic man known among his neighbors as "Father Robert Mason," and called by some a prophet. The wise and scriptural teachings of that man had a marked influence on Wilford in preparing his mind for the quick reception of the true Gospel of Christ when first he heard some of the followers of Joseph Smith tell of its restoration to earth in these latter-days. Father Mason told the boy the time was near at hand when God would again establish His Church and Kingdom on the earth with all the gifts and blessings enjoyed by His people anciently. The man said he himself would live to see it but not to partake of its blessings in this life; but that Wilford would enter into the work of the Lord and take a conspicuous part in it. And that prophecy was literally fulfilled, the latter part of which is a well known fact to members of the Church.

In contemplating the life of Wilford Woodruff it may be logically pre-

sumed that few heroic characters have ever passed a long period of years on this earth to whom more personal accidents with providential rescues from impending death have occurred than to him in his life of ninety-one years and six months. In his extraordinary life journal, a few years previous to its close, after recording what he called "A Chapter of Accidents" he wrote, "A summary of what is here given may be briefly stated thus: I have broken both legs, one of them in two places; both arms, both ankles, my breast bone and three ribs; I have been scalded, frozen and drowned; I have been in two water-wheels while turning under a full head; I have passed through a score of other hair-breadth escapes. The repeated deliverance from all these remarkable dangers I ascribe to the mercies of my Heavenly Father. I have not now a lame limb about me notwithstanding it all."

Calling to remembrance testimonies such as the above should be a stimulus to us who remain here in this life, and help us to bear in mind how good a thing it is for mortals to live as near to our Heavenly Father as possible, as such men as Wilford Woodruff always do; seeking continuously the companionship of the Holy Spirit, humbly following its dictates, thus feeling justified in rejoicing in the blessed assurance of its unerring guidance and merciful protection.

Reading the histories of the founders and leaders of the Church of Jesus Christ of Latter-day Saints makes us acquainted with and places us mentally and spiritually in contact with some of the noblest and choicest characters which God has ever placed upon this earth to assist in its redemption from the power of the adversary of righteousness.

And when once we imbibe the spirit of such records we find them far more interesting and soul-inspiring than the most enchanting books of romance ever written.

Our Pioneers! Ye brave and true.
Your children must remember you
Who first built forts, then cities where
This desert land lay bleak and bare.

You planted gardens, orchards, fields,
And brought forth all industry yields
For life and vigor, strength and health—
You founded this great commonwealth.

You plowed the irrigation ditch,
Brought streams from mountains to enrich
And bless the ground, make bright flowers bloom
And fill the air with sweet perfume.

You built homes, school-rooms, chapels too,
With greater, higher hopes in view—
God's Temples reared by His command,
Wherein His faithful Saints may stand.

And serve and worship in His day
Of power—of Truth's unquestioned sway.
O noble Mormon Pioneers—
How great and grand your work appears!

God will His promises fulfil—
Your children must remember still
Your sacrifices, pains and tears
Which brought them tranquil days and years.

They must not turn from truth's high theme
For most effulgent worldly gleam.
But your straight, even paths pursue—
Thus loyal prove to God and you.



The Life Story of Evan Stephens

[Pencil notes written by Professor Stephens, and found among his effects. Publication began in the December issue.]

III

1896—The Tabernacle Choir complete—that is, all who desired and could make the tour—attended the second Far-Western Eistedfodd held at Denver. Rather than divide the Choir in sections of one hundred and fifty—the number permitted to enter the competition of choirs—we contracted to render selections at every session, six in all, as a body, the people of Denver entertaining our singers at hotels and homes, as we had done for their singers at Salt Lake. We thus formed the nucleus, artistically, of the event, and had a fine week's excursion.

April—The Tabernacle Choir took its first Western tour to San Francisco, Oakland, San Jose, Monterey, Pacific Grove and Sacramento, making two tours in one season.

1898—Third Far-Western Eistedfodd, held in the Salt Lake Tabernacle. Choir winning out. Dr. Joseph Parry, of Wales, acted as adjudicator. Personally won first prize.

1900—On "leave of absence". Spent the Spring and Summer in New York, London, Paris, Pencader—place of my birth—traveling through Holland, Belgium, Germany, Denmark, Sweden, Norway—spending nearly two months there. Returned home for the great festival in August. Horace S. Ensign directed the Choir during my absence.

1901—The Choir took its second excursion to the Pacific Coast, and gave another (its third) in 1903.

1904 to 1910—Prepared for a Pacific Exposition, Eistedfodd and excursion, but stepped aside in favor of the Ogden Choir. Took a tour to

the Northwest—Seattle. Refused to enter contest because of admission charge—1909.

1911—Considered a tour of Choir to Europe, but was engaged by Land Exposition [Irrigation Congress] at Madison Square, New York, for a ten days double appearance so took a tour of leading cities en route, and gave 50 concerts in all, including one at the White House, by invitation of President William H. Taft and Lady. The Choir was entertained extensively and greatly praised for its work. Given banquets at Hotel Waldorf-Astoria, Clark Mansion, Hotel Astor in New York, McCormick's in Chicago, an all-day excursion in Detroit, a performance by Maude Adams in Brooklyn and a luncheon at the White House. A royal reception everywhere, including at home on our return.

1914—Was honorably released at my own request under such arrangements as would leave me free to travel or reside, if I wished, at New York City, where I was taking a nephew I was educating as a physician, to enter Columbia University. After some months there feasting upon opera, concerts, etc., returned home to attend to home and garden; and settle down to composition and my ease.

Among other things resulting from this are about forty numbers for ladies' voices, mostly printed in the *Y. L. Journal* and a similar number for men's voices—*Era*. Fifty new hymn tunes for the New L. D. S. Hymn book, a cantata, "The Vision", a work ordered by President Heber J. Grant, and rendered by a special chorus of five hundred voices at the Tabernacle; and following this



THE SALT LAKE TABERNACLE CHOIR ON THE "HILL CUMORAH"
During the New York Tour, 1911, under the direction of Evan Stephens.

another composition, a cantata, "The Martyrs", similarly rendered, adding a few songs for Sunday School. Acted as a member of the Church Music Committee, and during the past three years, a teacher of hymn singing to the missionary training class.

My most recent interesting item was winning a first prize in a contest for World Composers, for best chorus for male voices. This came off at a Welsh-American Eistedfodd held at Scranton, Pa., last July 4, 5 and 6. I have visited and conducted about fifty concerts and "Evenings with Stephens," during the past ten years, and served as adjudicator for the M. I. A. contests. We have heard at least over one hundred of the World's

greatest singers and instrumental artists at our Tabernacle, taking part with our own Choir. We have given a public hearing to nearly as many more of our best local talent, not a small number of which came to us from the B. Y. U., Provo, and Utah County, all of whom have delighted us—all the way down from the days of Daniels, Giles, Boshard and Lund, to the present.

COMPOSITIONS:

(End of Notes)

[Professor Stephens no doubt intended to write a list of all his compositions but delayed doing so until too late. As he had a room full of unpublished manuscripts, the omission is regrettable.—Associate Editor.]

Courage combined with energy and perseverance will overcome difficulties apparently insurmountable.—S. Smiles.

Courage consists not in blindly overlooking danger, but in seeing it, and conquering it.—Richter.

True Courage is not incompatible with nervousness; and heroism does not mean the absence of fear, but the conquest of it.—Van Dyke.

Latter-day Saint Hymns

From *Millennial Star*

"WHEN DARK AND DREAR THE SKIES APPEAR"

The Latter-day Saint Hymn Book contains six numbers from the pen of Emily Hill Woodmansee. The two most favored and best known are "When Dark and Drear the Skies Appear" and "Uphold the Right."

Much is said today of the virtues of standing for the right and imparting optimism. In these two selections the author has shown herself to be rich in both of these attributes. Strains of optimism pervade many hymns in the Church collection. Though faced with social ostracism and obloquy, with characteristic assurance that "all is well," Latter-day Saint writers and composers contemplate the past, present and future in a spirit of true and complete happiness. Sister Woodmansee's fellow poet, Eliza R. Snow, emphasizes this righteous feeling in her hymn "Though Deepening Trials Throng Your Way," as does William Clayton in his inspiring composition "Come, Come, Ye Saints."

Emily Hill Woodmansee was naturally spiritual-minded; from her early childhood she hungered and thirsted after righteousness. Ofttimes the hours of her tender years found her pondering in her youthful way over the eternal destiny of the human family. She was twelve years of age when the Gospel message first came to her. It was brought by her cousin, Miriam Slade, whom she later accompanied, with great eagerness, to a Latter-day Saint meeting. At the meeting she heard the things she had greatly longed to hear, and to use her own words, was converted in the same manner as were the many at Pentecost. The joy of that day never left her, it lives in practically all of her compositions. No other factor appears to have loomed up to her with such significance as the

fact that the Gospel had been restored. She writes, "Never shall I forget that day; surely it was the turning point of my whole life."

Before she left her native country one of the elders gave her a blessing, promising her that she should write both prose and poetry. One needs only to open the Hymn Book to find the fulfilment of the promise as to poetry, and her ability as a prosewriter was distinct. Only a few poems selected from a rather large group that bear her signature have been set to music. She should be remembered and revered by all Latter-day Saint women because of her hymn setting forth the work and spirit of the first great woman's organization of the Church, the Relief Society.

The ability to write terse epigrammatic lines, expressing the thought in such concentrated language as to create memory gems, is a talent sought after and coveted by most writers. Such talent Sister Woodmansee possessed, as witness the following quotations from "Uphold the Right":

No coward can be called a man—
No friend will friends betray.

Note how they toil whose aim is spoil,
Who plundering plots devise.

Can honor mate with treacherous hate?
Can figs on thistles grow?

Left-handed fraud let those applaud
Who would by fraud prevail.

"When Dark and Drear the Skies Appear" is perhaps, from most points of view, the best hymn written by Sister Woodmansee. The music to which it is set by the well known composer, Joseph J. Daynees, has much to do with the favor in which it is held by

many people. It is not superior in its emotional content to "Uphold the Right", but a closer unity of theme is preserved throughout. Faith in God, and abiding confidence that, no matter what the odds, He will bring us safely through, is the dominant note of the composition.

Poets recognise, sometimes uncon-



EMILY HILL WOODMANSEE

sciously, the existence of a potent controlling power of the universe; many writings in the realm of poesy fairly radiate inspiration and denote that the author must have penned his or her thoughts while in an inspired mood. "Providence is over all" knowingly

affirms the composer of our present song study. Shakespeare expressed this same conception when he wrote the signal sentence: "There is a divinity that shapes our ends, rough hew them as we may."

The poetry of the hymn comprises six stanzas of four lines each; the music links each pair of successive stanzas together forming three verses when sung. The poetry reads:

When dark and drear the skies appear,
And doubt and dread would thee enthrall,

Look up, nor fear, the day is near,
And providence is over all.

From heaven above, His light and love
God giveth freely when we call.
Out utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;

When storms assail life's bark so frail,
We seek the haven of His love.

And when our eyes transcend the skies,
His gracious purpose is complete:
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appall
Who holds the trust that God is just,
And Providence is over all.

Should foes increase to mar our peace,
Frustrated all their plans shall fall;
Our utmost need is oft decreed,
And Providence is over all.

Life is mostly froth and bubble—
Two things stand like stone—
Kindness in another's trouble—
Courage in your own.

—A. L. Gordon

Helpful Thoughts for the Youth of Zion

By John F. Cowan

The Making of a Man

VI. TYING ONE'S SELF INTO KNOTS —HABITS

Just as impressions make thought, and thought makes actions, and actions form certain tendencies, so these tendencies by-and-by become hard-and-fast habits. It's easy to get a hard knot in your shoestring, but troublesome to unknot it. So we become knots of habit. We dress, eat, walk by habit. "We button on a certain button first, put the right shoe, or the left, on first—habit!

We hear it said of one who has gone wrong: "He is a slave to a bad habit." Of another we might say: "He is the master of good habits." In the Making of a Man, habit is very important because while habits are being formed we can shape them as we will.

Habits have been called "paths across the brain." When the lawn of a corner home is newly seeded, and beautifully green, some one hurrying to catch a car, cuts across the corner of the lot and leaves footprints. Another seeing, does the same; soon a path is worn in the tender sod. That is like habit.

Wrong paths across the brain may be stopped in a boy's life. Mothers, teachers, others try to head off bad habits: "Don't throw your cap on the floor." "Eat with your fork." "Tell things exactly as they are." Warnings should be heeded. First, we make our habits. By and by habits make us. "Sow an act; reap a habit." If a bad habit, it is reaping thistles.

When a boy notices, or is warned of a harmful habit, that is the time to stop it, and not wait until it is rooted. Breaking a habit early is as easy as breaking two or three strands of thread wound around the arms. When a whole spool is wound, it would be almost as easy to break a ship's cable with the strength of your arms.

A Girl's Beauty Parlor

VI. THE QUEEN OF BEAUTIFIERS

The greatest beautifier in the world is LOVE. The homeliest girl may love a child, or a grandmother, or cat or a dog, fondly enough to win love in return and be thought beautiful.

Isn't it true that the One most beloved in the world was more humiliated and despised than any other, yet He has been more sung about and honored and loved. What is the secret of it? As the world has discovered Him loving it, he has become "the One altogether lovely, the fairest among ten thousand."

Think of places where love is sorely needed, daily. What wonders would a little love and patience do in your home, to soften the jangles of bickering and impatience. In your mind, go through yesterday and check up every instance in which enough of unselfish self-sacrificing love would have oiled the creaking domestic machinery and brought harmony. Where find a more joy-giving recipe for a Girl's Beauty Parlor than being a loving peacemaker at home?

Communities, sometimes churches, are crying for this panacea of love. It is needed in national and international affairs. If I were a millionaire, I would advertise LOVE on the billboards so conspicuously that the tobacco displays and the movie advertisements would look like fly specks.

But the best way to advertise love is by giving demonstrations as is done for salad dressings in your groceries. Wherever you go, take the demonstration outfit from your Beauty Parlor and hand out samples in a spirit that mutely asks: "Won't you please try this LOVE?"

The plainest woman looks beautiful when she is loving and cooing to a child. Every true mother is beautiful to her child. Love is the unfailing formula of the Beauty Parlor. Every girl may have it.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*

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PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
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Henry H. Rolapp	Mark Austin
Howard R. Driggs	Elbert D. Thomas
Milton Bennion	Joseph Fielding Smith
Charles H. Hart	George A. Holt
Adam S. Bennion	James L. Barker
Edward P. Kimball	J. Percy Goddard
Tracy Y. Cannon	David A. Smith
T. Albert Hooper	George H. Durham
Alfred C. Rees	Frederick J. Pack
Robert L. Judd	

DEPARTMENT ASSOCIATES

Florence Horne Smith	Tessie Glauque
Leif Witbeck	Lucy Gedge Sperry
	Marie Fox

VOL. 66 MARCH NO. 3

Appreciation

Some people go through life without any sensitive insight into the things around them. They are poor observers; they accept everything as routine and matter of fact. They are

thus missing some of life's greatest enjoyments.

To perceive the beauties of Nature; to recognize the wonders of modern invention; to have an appreciation of the Fine Arts; to understand the principles of the Gospel, the purpose of our existence here upon the earth—all these contribute to a happy and purposeful life and enable us to better understand the declaration "Man is that he might have joy."

To get a thrill out of everything, even of that termed the commonplace, is a blessed gift.

There is a great opportunity for appreciation, by Sunday School Superintendents, of the unselfish labors of their co-workers; and the expression of it will bring returns in rich abundance. To recognize efficiency, and speak of it occasionally, will be an incentive to increased activity.

Appreciation stimulates and encourages; the lack of it disheartens and depresses.

"Tobacco is Not Good for Man"

The Associated Press dispatches recently contained the announcement of an attack by the Methodist Episcopal Board of Temperance, upon the tobacco companies, and manufacturers of "grape concentrates fermentable into wine." The Board urged the amendment of the Volstead act concerning fruit juices made for home consumption and asserted that the effort to flood American homes with intoxicating wines inevitably would "result in want and in cruelty to children."

The Board also condemned the effort to create the impression that the use of the cigaret by young women was socially necessary, and denounced the publication of "bought" testimony of

physicians and others concerning the effects of tobacco. The bulletin stated that much of the 600,000,000 increase in cigaret sales in 1930 was due to increased smoking by girls and summed up as follows: "If alcohol in the blood of the mother reaches the unborn child * * * certainly nicotine in the blood of the mother will reach and poison her unborn babe in the same way."

The unconscionable, unscrupulous newspaper and radio advertising by the tobacco trust has been going on for over a year, stealing its way into every home, contaminating every family shrine. And seemingly without opposition except, for a while, by the candy manufacturers. Even this opposition ceased when the words "reach for a — instead of a sweet" were eliminated from the broadcast. But now the churches are aroused to the danger. Are they too late? Those 600,000,000 *extra* cigarets have been working overtime affecting for evil the earthly tabernacles of thousands of sweet young girls soon to be among the mothers of the race.

What a pity the world could not have recognized the voice of the Lord heard nearly one hundred years ago, when He declared to the Prophet Joseph Smith, that "*tobacco is not for the body * * * and is not good for man.*"

No Race Suicide Here

In last year's Gospel Doctrine Department, Lesson 44, scheduled for December 21st, the subject of tendencies toward small families, was discussed. Henry T. Finck, the great Music Critic, tells us:

"Franz Schubert, the greatest of all

song writers, was the fourteenth of fourteen children born to his mother.

"Guiomar Novaes, greatest of women pianists, was the seventeenth of nineteen children born to her mother, and Caruso was the youngest of nineteen children."

"What happiness the world owes to the mothers that created those three great musicians. You can imagine how often those mothers were asked: 'Why do you have so many children. Why aren't you satisfied?'"

"If Caruso's mother had stopped at eighteen children, or Schubert's mother at thirteen, the loss for the world would have been great."

The Test

The test of good Sunday School teaching is to be found, after all, in the lives of the pupils. If the lessons have not been translated into life's activities some one has failed. They may have been presented with all the skill of an experienced educator, but something besides skill is necessary. There must be a spiritual planting that will germinate and find its growth in well balanced lives deeply rooted in the rich and fertile soil of the *Gospel of Jesus Christ*.

Inventory

We heard a man say the other day that he was thankful 1930 was nearly over and that was all he had to be thankful for. And that man didn't have a boil on his neck; he wasn't hungry; he had three suits of clothes; he lived in the United States; his house was warm; he had a hundred friends; he had a room full of good books; he was out of jail; his reputation was good; his appetite was swell; he had all his arms and legs; he had 1931 to look forward to. We gave that gentleman what is vulgarly known as the raspberry.—*The American Boy*.

Not for success alone,
Not to fair-sail uninterrupted always,
The storm shall dash thy face, the foam shall cover thee all over,
* * * But thou shalt face thy fortunes and surmount them all.

—Walt Whitman.

SIGNS OF THE TIME

By J. M. Sjodahl

[Prepared for and read by the writer to the High Priests of the Ensign Stake.]

THE RUSSIAN QUESTION

Various opinions obtain in this country, as in other countries, concerning the present Russian form of government. Some consider it ideal; others, infernal. Some agitate against other forms of government and for Leninism as the non plus ultra of human liberty.

We may be permitted to say that conditions in the various countries of the world certainly are not as they ought to be, as long as multitudes go hungry, although the world has an abundance of food and money; and as long as the raging waves of crime are threatening to overflow all boundaries, in spite of the united efforts of education, law-making and religious activities. Something is woefully out of gear. But, is the new Russian form of government the saving gospel by means of which the world will be born again? That is the serious and insistent question.

A few facts concerning the beginning of that government are to be kept in view. They cannot be denied. And they give us the solution of the puzzle.

1. It was established at a time when the masses of people, driven to the verge of insanity by the sufferings of the war burdens, were in a mood to kill and destroy. They were ready to follow anyone who would lead them in lynching orgies; the people had become lions, enraged beyond endurance, springing upon their "trainers"; they had become wild elephants on a rampage, crushing under foot everything in their way. They were not in a position to establish for themselves a good form of government, after sound judg-

ment and deliberations, as were the American people after the war of revolution, under such men as Washington, Jefferson, etc., for the simple reason that in Russia the masses were as sheep without good shepherds. How many of all the millions who over night became the subjects of Lenin and Trotzky had education enough to read a book, or write their names?

2. The present Russian form of government is not a government "by the people, of the people and for the people"; it is not a government, such as that for which thousands have died on sacred battle-fields in all the world. It is an oligarchy, with autocratic powers. As such it is an anachronism in history, and has no chance of longevity under the inexorable laws of evolution.

3. It is the ally and protector of atheism, recognizing, as far as can be judged from a distance, no obligation to abide by the Ten Commandments, or the precepts of our Lord, as given on the Mount. Under the pretext of making war upon "capitalism", the founders of the present form of Russian government declared war against God, religion and the entire civilization of our age.

These are facts. But the Russian people are not to blame. The Russians, as a rule, are kind-hearted, deeply religious, and benevolent. They are, however, deficient in original philosophic explorations; in fact, the Russians have not produced any philosopher comparable to Kant, Locke, Descartes, Bacon, Goethe, and others; nor any theologians such as Luther, Calvin, Anselm, Schleiermacher, etc.

The absence of the influence of original thinking along both philosophical and theological lines, coupled with the effects of such literature as that of which Tolstoy's creations are foremost, accounts for the fact that so many of a nation, on the brink of insanity, could be driven into the nets, while opponents preferred exile. But the Russian people are not lost. They are still striving for that liberty which is the inheritance of every human being. And in this effort they are assisted by their natural understanding and appreciation of art, as expressed for instance in their cathedrals and ikons, in their national costumes and dances and romance. It can truly be said that no people is lost, as long as it is true to art. "The true artist is he who worships, for worship is habitual admiration. It is the enthusiastic appreciation of something, and such enthusiastic appreciation is the qualification without which an artist cannot even be conceived. Wherever, therefore, art is, there is religion." (Prof. Seeley, "Natural Religion.") And so, the Russian people may yet, by means of this ladder which truly reaches heaven, find the beautiful vistas that for the present are wrapped in the darkness of night without the stars visible. Dawn follows night.

LIVING EXPENSES

We hear from some travelers that the living conditions in Russia are as favorable as, if not better than, those in America. Figures published, it is said, by the Typographical Union in Moscow are a sufficient answer to such statements. They show:

	Russia	America
Butter, pr. pound	\$6.00	\$0.38
Bread, pr. pound	0.08	0.05
Cured meat, pound	2.00	0.20
Soap, pr. cake	1.00	0.10
Smoked ham, pound	2.50	0.30
Apples, pr. pound	0.50	0.10
Potatoes, pound	0.25	0.05
Vegetables, pr. pound	0.30	0.07

When we consider these prices and the monthly wages which amount to \$70 for 24 days' work well paid, and only \$46 per month on an average, and compare these wages with American union wages, how can anybody make us believe that the Russian workingman keeps himself in accordance with the American standards of living? The impossibility of so doing is apparent even to blind credulity.

PERSECUTION

Friends of the Russian form of government have told the world that the persecution under its regime is only local, or at worst directed only against a corrupt form of religious worship. Even if this were the case, it would be persecution, just the same.

According to reliable reports, before 1924, 2,691 priests of the orthodox church, and 5,309 friars and nuns had lost their lives on the altar of religious intolerance. Baptists and Lutherans have died as martyrs by the hundreds. No less than 70,000 churches have been closed. During two months of the year 1929, 540 churches, 63 synagogues and 18 Mohammedan mosques were closed. M. Rykov has said that no church has been closed without request of the local soviet-government. That fixes the responsibility on the government, and not on the people.

To tear down churches and burn their contents; to prohibit the religious instruction of children before the age of 18; to abolish the observance of the Sabbath and Christian holidays; to destroy the Christian home; to drive faithful Christians in exile to places where it is known that children have perished by the thousands— all this is persecution on a scale that has had no equal since the days of Diocletian in pagan Rome; or, shall we say in the days of Philip II. of Spain, who gave all "heretics" in Holland and Zealand the choice between renouncing their "heresies" and perpetual exile. His instructions to the Prince of Parma

were: "The first step must be for them to receive and maintain alone the exercise of the Catholic religion and to subject themselves to the Roman church, without tolerating the exercise of any other religion * * * They are all to embrace the Roman Catholic religion, and the exercise of that is alone to be permitted." (Motley, Hist. of the United Netherlands.) But this edict was issued on behalf of the Roman religion, not atheism; and it came from a monarch who thought it necessary to maintain a "department of assassination," one who thought it honest to repudiate his debt, and who is said to have entertained a plan to obtain from the pope a dispensation to marry his own daughter. Motley records that Sir Edward Stafford claims to have heard that story from no less person than King Henry IV.

THE SUBJECT IS TIMELY

A government committee has recently reported to Congress that communism is penetrating certain strata of our people. The colored people of the South, soldiers and sailors in government employ are specially mentioned. The total of that class of communists is estimated at 500,000, a considerable number, if families and friends are counted separately. Their final aim is to combine all the world into an atheistic union of soviet republics with its capital in Moscow. This they hope to realize by means of rebellion and bloodshed, to be followed by the overthrow of democratic, as well as autocratic governments.

The report immediately provoked replies from communistic sources. In New York, for instance, a leaflet appeared on Jan. 31, in which the labor-

ers were appealed to to "demonstrate" and to "smash" the plans of the bosses to do away with the "organs of defense." The leaflet confirms the report of the Fish commission. It says, "The militant workers are organizing and fighting against the system of exploitation, oppression and starvation." "The capitalist class fears that the workers of this country will do the same as the workers of Russia did in 1917." "The Soviet Union—the Fatherland of the Working Class—which has set a shining example of what workers can do once they control the government." It admits the existence of a "young Communist League" and a "League of Struggle for Negro Rights."

There may be two sides to this, but shall we forget the tremendous work done for the rights of man and equality under the law—the only equality that can ever exist—accomplished by the founders and preservers of this great Republic? America has already shown the world what free people can do for the betterment of living conditions. Is it not too early to brag about Russia, only 13 years old? Its five-year plan seems too weak to walk alone, except on crutches, in the form of loans; or investments of those hateful capitalists. A ten year plan would not be too long to show what the merits of the new Russian form of government really are.

In the meantime, let us not prove faithless to a government system that rests on divine inspiration and turn to one that is inseparately atheistic in its make-up. Let us remember the words of the truly wise man of old: "Except the Lord build the house, they labor in vain that build it." (Psalms 127:1.) That is an eternal truth.

It is nothing for a man to hold up his head in a calm: but to maintain his post when all others have quitted their ground, and there to stand upright, when other men are beaten down—this is divine and praiseworthy.—Seneca.

SUNDAY SCHOOL DEPARTMENTS



General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Lento.

LUCILE BURNHOPE SWENSON.



SACRAMENT GEM FOR MAY, 1931.

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR MAY, 1931.

(Exodus 20:12)

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

SUBJECTS FOR TWO AND ONE-HALF MINUTE TALKS

For the Month of May

New Testament

The Beatitudes. Certain facts about the Beatitudes are well known: that they were given prominent place in the Sermon on the Mount; that they were uttered by Jesus; that the word "Beatitude" means "blessing." However, the meaning of each Beatitude is not so well understood. Make a selection of as many as you can treat effectively in 2½ minutes without haste. With the use of synonyms, definitions and illustrations aim to make clear what each means. For example, **Are self-control and serenity related to meekness?** Is meekness ever properly considered weakness? Why not? Is meekness necessary if one is to live in accord with His advice against retaliation and resistance? (Matt. 5:39-41) How is this related to courage and selfmastery? Why is it natural that the meek "shall inherit the earth?" "He that ruleth his spirit, is greater than he that taketh a city."

Temper. The value of steel is in proportion to the degree of its temper. Temper is the product of purifying processes whereby steel is made "to take fire and to hold it." Men are valuable in a like sense—in proportion to the degree of character they possess. Character is the product of the purifying processes of life which develop in men the power to meet the demands and the crises of life without flinching—without losing edge. **Consecration** to an ideal and availing one's self of the opportunities life offers for creative activity and unselfish service give to character properties resembling the properties of steel.

Missionary

Temple-Builders. Latter-day Saint temple building activities mark our Church and its people as unique. Missionaries report temple and genealogical work as subjects of major interest to investigators. Everyone who understands the purpose of temples and who knows of the ceaseless activity in our temples is profoundly impressed with the thought that something more than human ingenuity must have been exercised in its establishment. Review the factors which impel so many thousands of people to devote so much time and effort to temple work. Consider temple work as an expression of faith; as living one's testimony; as manifesting one's love by his unselfish service to those who cannot help themselves. Note

that temple work does not increase one's fame or fortune, but rather that it entails much sacrifice. However, ponder upon the fact that temple workers are supremely happy. Great is the wisdom which established temple work among us!

Personality of Deity. Discussion of all abstract refinement and "mysteries" which may be associated with this subject should be studiously avoided in this address, because they are unprofitable. There is so much to be said in the plain words of ancient and modern scripture to make clear the conception of Latter-day Saints upon the subject. This is another doctrine which stamps Latter-day Saints and their religion as unique. The reasonableness of that doctrine and the sane results in matters of human living which flow from it are worthy of especial stress. It is easy to pray to a God, who is a person. It is easy to accept the fact of His fatherhood and to act toward Him accordingly. Has not this and like rational views upon spiritual matters done much to make Latter-day Saints the contented people they are in the midst of so many who are discontented and skeptical?

Book of Mormon

Abinadi. Tell who he was—among whom he labored—what was his message. Relate one dramatic event of his life. Quote some of his stirring words. Picture the scene described in Mosiah Chapter 17.

The Conversion of Alma. Tell the story of this event. Who was Alma? Who awakened his interest? What did Alma do to show his sincerity and repentance? Why did he refuse to be king?

Old Testament

Witnesses of the Old and the New. Noah witnessed the baptism of the earth by means of which it was cleansed and renewed. The contrasts must have been impressive. We have opportunity today to witness in individuals a similar transformation.

Abraham—Father of the Faithful. Abraham's career is a classic of faith and devotion as well as of glory and fame—the results of loyalty to truth. It was properly a matter of pride to be numbered among his posterity, but it was ever so much better to live worthy of such an illustrious ancestor. Ancient Israel by reason of its being descendent from Abraham considered itself "saved", and therefore exempt from many of the requirements of the law. Is there something of the same attitude in the world today among people proud of their ancestry, whose virtues we think may save us?

Program for Mother's Day, 1931

It is recommended that the entire exercises on this day be given over to a tribute to Mother. It is recommended that officers of the Sunday School personally contact every Mother, Grandmother, Great Grandmother, etc., in the ward and give them a special individual invitation to be present on that day; that the mothers be seated in some convenient place where they will be comfortable and where they can be seen by all of the children in the Sunday School; that a token, a flower, or booklet or something else suitable be given to each Mother in attendance.

If a booklet is desired it is recommended that a little booklet published by Brother Theodore Curtis of Salt Lake City will make an exceptionally appropriate and acceptable gift. It is nicely gotten up and very attractive. Also, where this booklet is used, some of the poems in it which can be sung to some of our well known hymn tunes can be used in the program. The program submitted below is based on the supposition that this booklet will be used.

It is suggested that special recognition be given to Grandmothers, Great Grandmothers and Great Great Grandmothers, should be present; that a token of special recognition be given to the youngest Mother, to the Mother with the youngest child, to the oldest Mother and to the Mother with the largest family. After the tokens have been passed to each of the Mothers, then Grandmothers should be asked to arise and be given an additional token Great Grandmothers asked to stand the third time and an additional one and so on, with the similar special recognition given to the others mentioned. If a booklet is given to all Mothers, something of course other than the booklet will be necessary for the additional tribute to the others as suggested, perhaps a flower.

The presentation of the tokens may be made by little girls or by boys chosen from the Deacons Quorum or perhaps by both. This is left to the ingenuity and desire of the local Sunday School Officers. In the event the superintendency desire to purchase the little booklet published by Brother Curtis, he will furnish to such Sunday School at cost mimeographed copies of the songs to be used for general distribution throughout the congregation.

These booklets may be had at \$1.35 per dozen postpaid, cash with the order, provided the order is sent to Theodore Curtis, 2305 Windsor Str., Salt Lake City, Utah, or the Deseret Book Company, 44 East South Temple, Salt Lake City. Should the ward desire the name of the

ward printed on this booklet it can be done at the additional price of .75c per dozen. In the event the name is desired printed send your orders early enough so this can be done and the books gotten to you in good time for your Mothers' Day services.

Program

Opening exercises as usual. Preliminary music.

Opening Song, "Love at Home" No. 46. Prayer, by a Son.

Song, Special number for Mother's Day. Quartet if possible.

Two and a half minute talks: a. "Why I Love My Mother," by a Girl; b. How my Mother Helps Me to Fulfill my Obligations in my Quorum, by a member of the Lesser Priesthood.

Sacrament Exercises.

Concert Recitation: On Mother.

Song, Mother's Day (from booklet, "Mother, Heart of Gold.")

Exercises: Kindergarten or Primary Department. (In small schools both departments should be combined.)

Song: Use one of the following if you have them.

1. That Wonderful Mother of Mine. (sheet music).

2. Mother of Mine. (this issue)

3. Dearest Names, Kindergarten and Primary Songs, Thomassen.

Poem:

My Mother's eyes so tender
Smile like the ocean blue,
I watch them and journey in fancy
Off to far lands and new.

And I'm her little lover,
Tender and fond and true,
I'll guard her forever and ever,
Just as all lovers do.

Introduction of Mothers, Grandmothers, etc.

Distribution of flowers, booklets or other suitable token. (Special recognition to Grandmothers, Great Grandmothers, the youngest Mother, the oldest Mother, the Mother with the youngest babe, the Mother with the largest family.)

Response, Mother or Grandmother.

Solo. (Or Congregation may sing song.) If congregation sings we recommend, "You Are Always With Me, Mother." In booklet, "Mother Heart of Gold."

Reading, Suitable to occasion.

Tribute to Mother, by a Son; a Member of the Bishopric or other ward organization officer.

Closing Song, "Let us Speak of the Goodness of Mother." (from booklet, "Mother Heart of Gold").

Benediction, A Mother.

LIBRARIES



T. Albert Hooper, Chairman; Charles J. Ross, A. Hamer Reiser

"In Search of Truth"

How does the Church view science? What is science? Can science and religion be harmonized? Can a scientist be religious? Can a religionist be scientific?

These are questions that are bothering many of our young people, and every day they are asking these questions. Are they being put off, or are their honest queries being answered?

Help to the young people and to their teachers is offered in the latest book by Elder John A. Widtsoe. It is "In Search of Truth." The author in his prefatory note says, "This writing is intended to serve as answer to numerous communications which for lack of opportunity have not been properly acknowledged. It presents, briefly, and without any attempt at systematic development, a well-known point of view, one which, though often ignored, helps vastly in the search for truth. It is really an attempt to answer

the questions, What is science? How does the Church view science? and is therefore a general introduction to the more picturesque and perhaps more interesting analyses of current scientific doctrine. The youth of our day, in their approach to knowledge, are thinking for themselves. For that let us be grateful. And may they think straight, so that truth may not pass them by unrecognized!"

The discussion of such things as are intimated in the questions is scholarly and exceptionally interesting.

Those who know the author and have read any of his earlier books will welcome this latest contribution. We recommend it to teachers and students alike.

Every Sunday School library should contain a copy where it can be easily accessible to all who are interested.

It may be obtained of the Deseret Book Company of Salt Lake City for \$1.00 per copy postpaid.

Books

*My neighbor's books sit primly in a row—
Dickens in blue and Thackeray in red,
Like orphans dressed in their asylum gowns,
With only numbers to distinguish them;
And, like the orphans, they are coldly clear;
No dog's eared pages there—no pencil marks;
Even the dust is kept from them by glass,
And there they sit, uncloistered and aloof.*

*My books are not like that; they are my friends;
They share my sorrow and they share my joy—
Live as I live, and show their age, like me;
Here's one has covers faded from the sun—
It shared my holiday along the shore;
This one companions me at breakfast-time,
Each morning as I take my hasty meal,
And gives me courage for the day's despite.*

*(It's rather spotty, true; but, ah, so dear!)
And each one has its own distinctive dress.
A set of poets? Never! Keats and Poe—
Imagine them attired in uniform!
My Keats wears purple, and my Poe wears gray;
And both are marked with many pencilings,
And open to my favorite passages
With sweet garrulity. You lonely books
Upon my neighbor's shelves, I pity you.*

—NEW YORK TIMES.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

Preliminary Devotional Music

As a preliminary to consideration of this subject in Union meeting it is suggested that two papers be prepared in advance, one by a ward organist and one by a ward chorister, embodying thoughts suggested by the outline given below. These papers may then be read in the music department at the beginning of the session and thus become the basis of the ensuing discussion.

Outline for Organist

Define the word "devotional."

What is devotional music?

Contrast "devotional" music with "secular" music naming several characteristics of each. May or may not quiet sentimental love songs or favorite drawing-room pieces be used as preliminary music? Give reasons for your conclusions.

Can music that is inherently devotional in character become "secularized" by frequent rendition in "movie theatres" or other places, thus losing its appropriateness for use as sacred music? Give reasons for your conclusions.

What is your opinion concerning the use of hymns as devotional music?

Suggest pieces suitable for devotional music and play one or two that you consider most appropriate.

The following collections of reed organ music, which contain suitable music for use in Sunday School may be purchased at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah:

Forty-three Organ Offertories, Lorenz edition.

Gems for the Organ, Samuel Jackson.

Gems for the Organ, Harry R. Shelby.

Shepherds' Reed Organ Album,

Preludes and Postludes, Mansfield.

Twenty Reed Organ Marches, Lorenz edition.

Outline for Chorister

How may order be secured and maintained during the rendition of Preliminary Devotional music?

How may the ward bishopric, the superintendency, the teachers, the chorister, the organist and the pupils each contribute to the maintaining of good order?

Would an orderly system of ushering help?

MUSIC AND ITS PLACE IN WORSHIP

In that first great dawning, Job tells us, that the "Morning Stars sang together and all the Sons of God shouted for joy." (Job. 38:7.)

At the birth of Christ, humble shepherds of Judea again heard heavenly hosts singing "Praises to God" and its accompanying message of "Peace to men of good will, here on earth."

In the "Last Days," when "God shall have gathered all things in one and has brought Zion from beneath and Zion from above, when truth is firmly established and the earth is filled with His glory and He dwells in the midst of His people," a great and mighty host shall again unite and sing that great and mighty song, "The Lord has Brought again Zion."

The Lord has said, "The song of the righteous is a prayer unto me." It is truly the "divine art," for it reaches and touches the human heart in many ways. In our worship, it should be given and received as a sacred offering, for it is a most important means of worship. The human soul craves satisfaction, unity and peace; it is and should be the purpose of music to help supply such desires, for to many people, music conveys more of religious meaning than the spoken word. In other words it can reach the personality, on a level, deeper than the conscious level, and man is strengthened by the sweet inward peace which music alone can radiate.

Noble souls respond and re-echo to sweet melody, refined rhythm and exalting, satisfying harmony. Yes! what is more beautiful than a sincere, righteous singing soul! "Noblest souls have finest feelings." The reverse of this is aptly true, hence the need of such a medium to touch the hearts of all God's children that they may be brought in and kept safely in the fold.

Let Organists and Choristers carefully consider the following:

How may we evoke an atmosphere of reverence, devotion and adoration with music?

How can music lift a service to a high level of impressive dignity?

How may a service be heightened by a wise selection and management of some elemental features of music (i. e.) pitch, pace, power, pulse, purveyance?

Why is the selection and management of tempo so important in all musical performance?

How may hidden beauty and charm of melody be discovered and enhanced?

Why give importance to beat, measure, phrase, harmonic and sentimental or poetic accents?

Why begin the prelude almost imperceptibly quiet?

How may it evoke a reverent mood in the worshiper?

Why avoid hackneyed, secular, unsuitable music for the organ such as the "Traumer," "Melody in F," "The Swan," "Berceuse from Jocelyn," and many such?

Why avoid displayful music?

How may the organ and the human voice be used to manifest a pure religious dignity?

Why does it take a cultivated mind to appreciate beauty in simplicity?

How may our religious music create a proper mood, convey correct sentiments and control and grip the listener?

Why are the best songs and music fundamentally simple?

Why is it extremely bad taste and an offense to worshipers to intrude the ego

into the sentiment of fine organ music or a religious song?

Why are the following good sacred music?

"He Shall Feed His Flock," Handel.

"O Rest in the Lord," Mendelssohn.

"But the Lord is Mindful," Mendelssohn.

"With Verdure Clad," Haydn.

"What Tongue Can Tell Thy Greatness," Bach (chorale).

"Now Let Every Tongue Adore Thee," Bach (chorale).

"Now Thank We All Our God," Bach (chorale).

"Break Forth Oh Beauteous Heavenly Light," Bach (chorale).

"Unfold Ye Portals," Gounod (chorale).

Why sing? What sing? When sing?

Who sing and how sing?

Shall we conduct, beat time, interpret, direct or lead?

What preparation should we make for each Sunday?

Why be prayerful, pleasant, helpful, prepared and confident?

Why insist on good tone quality, diction, phrasing and truthful interpretation?

Why know the organ and its varied tone colors?

Why know the proper technique of the baton?

Why know all that the musical score contains?

Why not give our best efforts and be prepared always?

If we do most of the above, God will bless us and the cause of music will greatly improve in our religious gatherings.—George H. Durham.

ANOTHER ATWATER KENT AUDITION

The Atwater Kent Foundation will soon conduct its Fifth National Radio Audition in search of beautiful voices, offering \$25,000 in prizes and scholarships as follows:

Two first awards, for a young man and a young woman respectively, of \$5,000 cash and two two-year scholarships in any musical conservatory or under any recognized vocal teacher the winners may elect.

Two second awards of \$3,000 and one year scholarships each.

Two third awards of \$2,000 and one year scholarships each.

Two fourth awards of \$1,500 and one year scholarships each.

Two fifth awards of \$1,000 and one year scholarships each.

The Contest is open to all amateurs of the United States within the age limits of 18 and 25.

The announcement states that the headquarters of the Fifth National Radio Audition are in the Albee Building, Washington, D. C., and that organization of state and community committees to take charge of preliminary tests during the spring and summer months, will begin at once.

KIND DEEDS ARE THE TREASURES OF LOVE

Elder Joseph L. Townsend, who has contributed many beautiful hymns to the Sunday School cause, writes the editor of *The Instructor*, as follows:

"While reading the December *Instructor* I am so pleased with it that I feel like adding my efforts toward its usefulness. This I am doing by becoming both a subscriber for the ensuing year and also a contributor.

"This song that I am enclosing is writ-

ten to the same tune as No. 265, 'Deseret Sunday School Songs', * * * It makes a good song for solo, quartette or Sunday School group use.

"It will be a pleasure for me to make this song a present to *The Instructor*. * * * Let it remind the members of our Church of the blessings promised through the Gospel."—Joseph L. Townsend.

The verses are as follows:

"Kind Deeds are the Treasures of Love"

By Joseph L. Townsend

Let us oft do kind deeds for each other
Though little the efforts may seem,
Let us cheer up a sister or brother
Through actions of love or esteem.
Our thoughts without deeds yield no treasure,
No kindness nor friendship portray;
So let us through deeds give the pleasure
That some one is needing today.

Chorus:

Oh the kind deeds we do
Shall forever renew
Our blessings from Heaven above;
Let us oft do kind deeds for each other,
Kind deeds are the treasures of love!

Let our acts oft respond to the feeling
That we should express our desires,
In the opportune moments revealing
The love that this effort inspires.
Then let us have joy in reviewing
Whatever the hour may demand,
For one is most blessed in the doing
Who aids with a free helping hand.

Chorus:

SONG OF THE DAY

Begin the day with smiling,
And cap it with a song,
No better way of whiling
The wintry days along,
For though your heart is breaking,
And all the world is grey,
A thousand hearts are aching
For courage you can say;

Chorus:

Then give the world your smiling,
And give the world your song,
No better way of whiling
The wintry days along,

A thousand hearts are needing
The sunshine you can bring,
Then while your own is bleeding
Smile on, smile on, and sing.

Invoke the day with singing,
And close it with a prayer,
Though bitter tears are stinging,
And night is everywhere.
Live for the dawn's returning,
And meet it with a dare,
A thousand hearts are yearning
The courage of your prayer.

—Bertha A. Kleinman.

Mother of Mine

ANNIE MALIN.

Duet for Female Voices, with Piano Accompaniment.

WILLY RESKE.

Gentle and very simple. Lento.

The piano introduction is in G major, 6/4 time, and consists of two measures. The first measure has a whole note G in the right hand and a whole note G in the left hand. The second measure has a whole note B in the right hand and a whole note B in the left hand. Pedal marks are present at the beginning and end of the introduction.

1. Moth - er of mine, I dream..... of days when
2. Moth - er of mine, the years..... are long, and

The first system of the song features two vocal parts and piano accompaniment. The piano part has a steady eighth-note accompaniment in the left hand and chords in the right hand. Pedal marks are placed at the beginning and end of the piano accompaniment.

you were all the world to me; There..... in my child - - hood's
yet it seems but yes-ter day, That..... I, a care - - free

The second system continues the vocal and piano accompaniment. The piano part maintains the same accompaniment pattern. Pedal marks are placed at the beginning and end of the piano accompaniment.

hap - - - py home, Your smile so heav'n - ly sweet I see; Your
laugh - - - ing child Joined in the games that children play, The

The third system continues the vocal and piano accompaniment. The piano part maintains the same accompaniment pattern. Pedal marks are placed at the beginning and end of the piano accompaniment.

smile so sweet I see; There at your knee my pray'rs were said, Your
games that children play. Nor did I dream of hours you spent In

The fourth system concludes the vocal and piano accompaniment. The piano part maintains the same accompaniment pattern. Pedal marks are placed at the beginning and end of the piano accompaniment.

voice sang songs in music sweet, You reigned supreme in that dear place,
anxious pray'r on bended knee, Nor thought I gave you cause to grieve,

f *mf*

Ped. ★ Ped. ★ Ped. ★ Ped. ★

humbly worshiped at your feet. There | humbly worshiped at your feet.
mother dear—now I can see. Nor | mother dear—now I can see.

1 2

Softly,

1 & 2 Moth - - er mine,

pp *dolce.* *pp*

Ped. ★ Ped. ★

Moth - - er mine. 8 va. loco. 8 va.

pp *rit e dim.* *pp* *ppp*

Ped. ★ Ped. ★ Ped. 8 va.

M I S S I O N S



General Board Committee: Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross

SUNDAY SCHOOL CONVENTION OF NORTHWESTERN STATES MISSION

Held at Portland, Oregon, Nov. 30, 1930
Reported by Mission Officers

The Motto of the Sunday School is to serve. We felt that the General Board were living up to that motto when they wrote to President Wm. R. Sloan telling of the successful convention held in the California Mission and asking as to the advisability of holding such a convention in Portland. An immediate reply was made welcoming such an opportunity, and the date was set for November 30th. Notice was sent to all the schools in Oregon and Washington and the splendid attendance is shown by the following roll call:

General Board, Charles J. Ross and James L. Barker.

Mission President, Wm. R. Sloan.

Mission Superintendent, Joseph H. Page.

Portland Board, 9 members.

Portland Branch President and two counselors.

Sunday School Officers:

Portland Central, enrolled 18, present 17.

Arleta, enrolled 17, present 12.

Killingsworth, enrolled 9, present 9.

Sellwood, enrolled 8, present 8.

St. Johns, enrolled 9, present 3.

Kelso, Wash., enrolled 8, present 8.
50 miles.

Salem, Oregon, enrolled 7, present 4.
54 miles.

Washougal, Wash., enrolled 8, present 8.
25 miles.

Tacoma, Wash., enrolled 13, present 2.
160 miles.

Seattle, Wash., enrolled 18, present 4.
200 miles.

Renton, Wash., enrolled 11, present 3.
209 miles.

Eugene, Oregon, enrolled 8, present 2.
125 miles.

Medford, Oregon, enrolled 8, present 1.
309 miles.

Raymond, Wash., enrolled 9, present 4.
160 miles.

Missionaries and visitors 43.

Many of the Sunday School Officers travelled distances of 309 miles to attend the convention.

The Superintendent of the Portland

Sunday School Board took charge of the opening session which began at 8:30 A. M. in the Central Chapel. A report on the condition of the work throughout the Mission was given by Mission Superintendent of Sunday Schools, Elder Joseph H. Page. The duties of the Portland Board were outlined by Brother Floyd Dacey. This board now functions in 11 schools within a radius of 60 miles of Portland. The program of work is more unified through the efforts of this board. Because of no stake organization here as yet, Pres. Sloan has organized this corps of officers to give more people the privilege of Sunday School work and to assist in obtaining greater efficiency in presenting the Gospel to the young people of the Church.

A model Sunday School was conducted at 10 A. M. Brother James L. Barker of the Book of Mormon Dept. spoke of the educational system in the Church, stating, "We have a finer educational institution in the Church than many universities in the world." Brother Charles Ross commented on the singing in the Sunday School, and said, "The person never feels the thought of the song until he sings it himself." Five hundred forty were present at this morning session, and as President Sloan said, "It is the most glorious sight ever witnessed in a Sunday School in Portland."

Immediately after Sunday School, a hot dinner was served to 200 of the visiting workers in 45 minutes.

The two afternoon sessions were well attended and timely subjects were treated. Brother Barker spoke of the "Function of the District Superintendent and Board, and Union Meetings." The functions of the superintendent are two-fold: 1. To properly officer the Sunday School. 2. To train them in their departments. Union meetings are to determine the objective in teaching. It is there that we learn how to teach. "He who loses his life shall find it," but we don't find it unless we actually try to lose it in prayerful service. There is nothing more difficult in all the world than good teaching. It calls for our very best thought and our very best work.

Several of the visiting brethren spoke at the evening session and bore testimony to the work of the Sunday School.



AUXILIARY OFFICERS, CALIFORNIA MISSION

From left to right, back row: Pauline Humphrys, Raymond T. Bailey, Superintendent of Mission Y. M. M. I. A., Eunice Anderson. Front row: Guy B. Christensen, Nevada District President; Elwood E. Bingham, Superintendent of Mission Sunday Schools; Jessie Burnham, Superintendent of Mission Y. L. M. I. A. and Primaries, Wilford G. Hale.

A new spirit of enthusiasm characterized the entire convention, and each teacher felt as never before, the responsibility of being "a teacher."

During the day 1500 people attended our convention.

[A double-page photograph of a group attending the Convention will be found on page 160.]

CALIFORNIA MISSION

Twice each year the Sunday School, Primary and M. I. A., auxiliary officers of the California Mission, meet with each organization in the Mission. At these conventions they discuss plans relative to creating greater enthusiasm in the auxiliary work and give instruction to each Branch on carrying forward the program as outlined by the General Board.

In addition to the instructions given, on each fall tour they present a full evening of entertainment for each Branch. This entertainment for the fall tour of 1930, consisted of one two-act play, one one-act play, piano trios and solos, vocal trios and solos, violin solos, chalk talks and musical readings.

Those who made the fall tour were the mission auxiliary officers; Elder Raymond T. Bailey, Supt. of Mission Y. M. M. I. A.'s; Elder Elwood E. Bingham, Supt. of Mission Sunday Schools; Sister

Jessie Burnham, Supt. of Mission Y. L. M. I. A.'s and Primaries; and three other missionaries who were selected to accompany them and assist with the conventions. These were Elder Wilford G. Hale, Sister Eunice Anderson and Sister Pauline Humphrys.

Beginning August 24th this group of Missionaries traveled till December 13th presenting their convention material and giving the plays and program in 55 Branches of the Mission. In some of these places more than one Branch was present at the meetings.

During this tour they came in personal contact with the officers and teachers of 75 Sunday Schools, 39 M. I. A.'s, and 40 Primaries. They traveled 8019 miles in Arizona, California and Nevada encountering many faith-promoting experiences and meeting with remarkable success in all the conventions. The enthusiasm with which they were greeted by the Saints in various localities speaks well for those who have made such tours in the past. It is felt by all that a great amount of good is being accomplished through these visits.

The Sunday Schools of the California Mission are conducted in all respects as outlined by the General Board where ever there are numbers sufficient to make all classes. All of them regardless of size are carrying out the order of business as

designated and the majority of them would qualify as being equal to the average Ward in the Stakes in efficiency in teaching the Gospel.

It is our hope that many conventions such as the one that was held in Sacramento, Nov. 2, 1930, may be conducted here in the Mission in the near future. The presence of the General Authorities at these conventions will stimulate much interest and enthusiasm and will tend to more closely unite the Mission organizations with the Church Leaders.

A monthly circular bulletin containing instructions and a comparative standing of the schools, is sent to all Branch Presidents, Sunday School Superintendents and Secretaries. By this means and the visits twice each year, the schools are kept uniform in their procedure and instructions given out at each June Convention in Salt Lake City, are carried to them.

We feel that the work of the Lord is going forward in a splendid manner and that much good is being accomplished by our auxiliary organizations in the California Mission.

Greetings and best wishes to all from Sunny California.—Elwood E. Bingham, Supt. Mission Sunday Schools.

**L. D. S. Sunday School, Lanakila Branch,
Honolulu, T. H.**

Elder Harry V. Brooks, Branch Elder, writes:

"This Branch will celebrate its first anniversary February 9, 1931, and an extraordinary program is prepared by the natives. The average attendance of our Sunday School is about two hundred and twenty-five, divided into eight classes.

"It bring great joy to one who is from Zion, to see some of the boys and girls have so much faith in the Lord's Work, which I'm sure is inherited from their God-fearing parents.

"May the Lord continue to bless the Sunday Schools throughout the world and may each succeed in promulgating the Gospel, is the prayer of the Lanakila Branch."



PRIMARY CLASS

**L. D. S. Sunday School, San Francisco,
California.**

**Monte M. Coper, Superintendent
Stella A. Morlan, Teacher**



CHILDREN'S CLASS

L. D. S. SUNDAY SCHOOL

PALMYRA, NEW YORK

Sister Lydia S. Peacock, Teacher

GOSPEL DOCTRINE

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Howard R. Driggs and Frederick J. Pack

LESSONS FOR MAY, 1931

First Sunday, May 3, 1931

Lesson 15. Mormon Attitude Toward Government.

Text: Gospel Doctrine Lessons, No. 15.

Objective: God preserved this continent and caused the government of the United States to be established in order to prepare the way for the restoration of His Church.

Suggestive topics for assignment:

1. Present evidences from as many sources as possible to prove that the American continent has been preserved for righteous purposes.

2. Explain the effect of a Constitution in Government and indicate how it is a safeguard to all people.

3. Review the attitudes of civilized governments toward religion during the first half of the 19th century with the view of showing an absence of governmental guarantees of religious liberty.

4. What conditions in the United States favored the restoration of the Gospel?

Suggestive points for class discussion:

1. Discuss the evidences supporting the Mormon belief that God has preserved the American continent for righteous purposes.

2. Discuss evidences indicating that the colonization of North America, and the establishment of constitutional government were results of divine help.

3. Show wherein the Constitution served as a protection to our Church.

4. Why is it impossible for a Latter-day Saint to be true to his Church if he is not loyal to his government?

5. Present evidences of Latter-day Saints' loyalty to government. (Note: There are many people who feel that the United States government was against the early Latter-day Saints and blame it for the evil conduct of public officials toward them. Efforts should be made in the presentation of this lesson to show how the U. S. Government made it possible for the Church to live in spite of corrupt officials and lawless citizens.)

Second Sunday, May 10, 1931

Mothers' Day.

Third Sunday, May 17, 1931

Lesson 16. Latter-day Saints and Law.

Texts: Gospel Doctrine Lessons, No. 16; "The Divine Right of Democracy," by Wilson.

Objective: To show the need for laws and respect for laws in all things.

Suggestive topics for assignment:

1. Explain the statement to the effect that there is a law decreed in heaven upon which all blessings are predicated. (Doc. and Cov. 131:20-21.)

2. Show how laws are made in our nation and state. Include a discussion of the theory of representative government.

Suggestive points for class discussion:

1. Is it true that where there is no law there is no order?

2. What is the effect of lawlessness in government?

3. How can we avoid the enactment of bad laws?

4. Why is it desirable for legislators to rely upon divine help in legislative matters?

Fourth Sunday, May 24, 1931

Lesson 17. Latter-day Saints and Law (Concluded).

Text: Sunday School Lessons, No. 17.

Objective: To create a determination to obey all laws and support law enforcement.

Suggestive topics for assignment:

1. Discuss "the will of the majority vs. individual desires."

2. What factors determine the value and desirability of laws?

3. Point out the decrees of God regarding lawlessness and evil on the American continent.

Suggestive points for class discussion:

1. Can there be good government if citizens break the laws they do not like?

2. Point out instances where individual desires are placed ahead of law.

3. What should be the attitude of people regarding laws they do not approve of?

4. What evidences have we that God will not tolerate continuous unrighteousness on this continent?

5. Do Latter-day Saints have a greater responsibility to uphold the Constitution of the United States than other citizens?

Fifth Sunday, May 31, 1931

Lesson 18. Temple Work.

Text: Gospel Doctrine Lesson, No. 18.

Objective: To show that one of the greatest responsibilities in this world that God has given to man is the work for the dead.

Suggestive topics for assignment:

1. Make clear the belief of our church regarding the necessity for faith, repentance, baptism, and the gift of the Holy Ghost.

2. What keys did Elijah confer upon Joseph Smith that were not already held by him?

3. Relate the history of Mormon temple building.

Suggestive thoughts for class discussion:

1. Discuss the effects of the power to seal on earth and in heaven.

2. Why should the qualifications for entrance in the temples be high?

3. State reasons why temple work for the dead should not be considered "an old person's job"?

4. Relate evidences of the importance of temple work.



ST. GEORGE TEMPLE

The First Temple Built in Utah. Dedicated April 6, 1877.

A Day in the Temple

By Helen Kimball Orgill

Out from the toil and tumult
 Of a never ending strife,
 Passing the shining portals
 As into another life,
 Feeling the pales of the Temple
 Around and 'bout us twine,
 Knowing that peace, past expressing
 And sensing that longing divine:
 A longing to be a true Saviour,
 A partner with Jesus to stand,
 To find in the plan of redemption
 A place with the Lord's chosen band.
 Our God, may the mists roll asunder
 Which keep us from serving thee here,
 That hope for those myriads in bondage,
 In glorious tints may appear!

MISSIONARY TRAINING



General Board Committee: *Albert E. Bowen; Chairman: David A. Smith, Vice Chairman: Henry H. Rolapp and Charles H. Hart*

LESSONS FOR MAY, 1931

First Sunday, May 3, 1931

Lesson 15. Why Have Temples?

Text: Sunday School Lesson, No. 15.

References: Doc. and Cov. 124:28-49; 127; Sermon by Heber C. Kimball, Journal of Discourses, Vol. 4, p. 135; Jas. E. Talmage's "The House of the Lord"; Sermon by Franklin D. Richards, Journal of Discourses, Vol. 25, page 230.

Objective: To obtain the same blessing all must obey the same law whether they be living or whether they be dead.

Organization of Material:

I. The history of temple building.

a. Purpose of.

b. What is known of ancient temple ceremonies.

II. Temple building by the Latter-day Saints.

The primary objects.

III. Temples.

a. Their uses.

b. Distinguishing features of Latter-day Saint beliefs.

c. Distinguished from places of worship.

Assign topics for home reading and class report from the references above given.

"We have now finished this Temple, and some people inquire, what is it for? For many things; that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatever is bound on the earth according to the laws of the eternal Priesthood shall be bound in the heavens: that there may be a connecting link between the living and the dead. between those who have lived, all those ancient fathers of whom I have spoken who are interested in the welfare of their posterity; that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; not looking so much after themselves, but after God, after the work of God, and after the accomplishment of those things which God has designed to be carried out in the dispensation of the fullness of times, when all things are to be united in one, and that they may be prepared to operate with the Priesthood in the heavens in the redemption

of the inhabitants of this world from the days of Adam unto the present time."

—John Taylor in Journal of Discourses, Vol. 25, page 185.

Second Sunday, May 10, 1931

Mothers' Day.

Third Sunday, May 17, 1931

Lesson 16. The Blessings of Temples.

Text: Sunday School Lessons, No. 16.

Supplemental references: History of the Church, Vol. 4, page 425; Talmage's "Jesus the Christ," Chapter 36; Doc. and Cov., Sec. 132.

Objective: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Organization of Material:

I. The Sealing Power.

a. In whom it resides.

b. Its purpose.

1. Its relationship to family continuity.

2. Its relationship to exaltation.

II. The keys of the kingdom of heaven.

a. What the expression signifies.

1. Binding and loosing on earth and in heaven.

2. Significance in the scheme of universal salvation.

III. Temples.

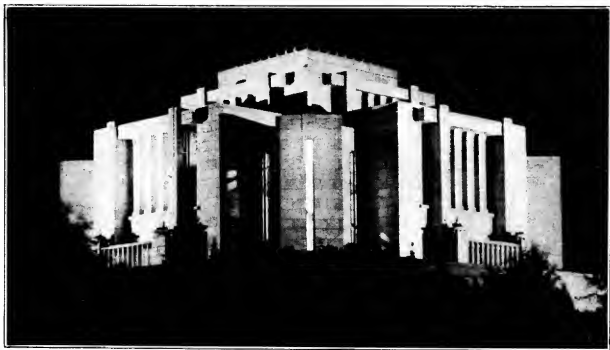
a. Places where certain ordinances are performed.

1. Necessity for such places.

2. Reason for such ordinances.

"Jesus was the first man who ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to Him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison."

"Compare those inhabitants on the earth who have heard of the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once, as I do, that there is an almighty work to perform in the spirit world. * * * They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this Priesthood." —Brigham Young in "Journal of Discourses," Vol. 4, page 285.



**NIGHT ILLUMINATION OF THE ALBERTA TEMPLE
AT CARDSTON, ALBERTA, CANADA.**

Temple dedicated by President Heber J. Grant, August 26, 1923.

Fourth Sunday, May 24, 1931

Lesson 17. Personality of God.

Text: Doc. and Cov., Sec. 132; Sunday School Lesson, No. 17.

Supplementary references: Genesis 1:26-27; Exodus 20:1-6; Deut. 9:10; Matt. 3:16; Acts 7:55-60; Talmage's "Articles of Faith," page 74.

Objective: To a true and intelligent worship of God, an understanding of the nature of His being is requisite.

Organization of Material:

I. The Mormon Conception of Deity.

- a. What it is.
- b. Scriptural basis for it.
- c. Its reasonableness.

II. Relationship of Man to Deity.

- a. How that reflects on the true nature of Deity.

1. Material and spiritual likeness.

III. Seeking after God.

- a. The place of faith.
 - b. Whether aided by a true knowledge concerning His being.
- Effect on man's aspirations and achievements.

"There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God. * * * The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prayed that those the Father had given Him out of the world might be made one in them, as they were one; (one

in spirit, in mind and purpose). * * *

"Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all. * * *

"As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so he has a body of His own. The Son doeth what He hath seen the Father do; then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the Sectarian world believe the body of the Son is identical with the Father's." (From a statement of Joseph Smith, "History of the Church," Vol. 5, page 426.

Fifth Sunday, May 31, 1931

Lesson 18. Personality of Jesus Christ

Text: Sunday School Lesson, No. 18.

References: Matt. 1:18-25. 2:1, 2, 13-15, 19-23. Chapters 3, 26, 27, 28. Luke Chapter 24. John 1:14. Acts 1:1-11. 3 Nephi 11:1-17. Doc. and Cov. 76:22-24. 110:1-4. "Mormon Doctrine of Deity," by B. H. Roberts.

Objective: To show that Christ the Lord is still a distinct and separate personality, just as he was, during his mortal life, man's advocate with the Father, and that to know these divine Beings is eternal life.

Suggestive Outline:

- I. Discuss the reality of Christ's birth, his life, his baptism, his death and resurrection.
- II. Discuss the tangibility of his person after he arose from the tomb, that his body could be felt, even after his resurrection, that he ate before his disciples, that they subsequently saw him ascend into heaven, and received the promise of the angels that in time he should return in like manner.
- III. Consider the testimony of Joseph Smith concerning Him as recorded in "Extracts from the History of Joseph Smith, the Prophet," Pearl of Great Price, page 48. Also the testimony of Joseph Smith and Sidney Rigdon, (Doc. and Cov. 76:22-24) and of Joseph Smith and Oliver Cowdery (Doc. and Cov. 110:1-4).

Lesson Enrichment: The following is taken from a radio address, "The Father and the Son," by Dr. James E. Talmage, delivered January 26, 1930:

"In certain epochal events the Father and the Son were manifest to mortals at the same time and place, and at least on one occasion the Holy Ghost was personally associated with Them. At the time of our Lord's baptism in Jordan, at the hands of John the Baptist, the heavens bore witness to the high significance of that simple earthly ordinance. (Matt. 3: 16, 17.)

"This occurrence, even if it was without confirmatory events, would be sufficient to demonstrate the personality and distinct individuality of each of the Three Personages constituting the Godhead. There stood **Jesus the Son**, as Jehovah incarnate in a body of flesh and bones. The presence of the **Holy Ghost** as the Divine Witness was evident through the accompanying and foretold sign of the dove. The voice of the **Eternal Father** was heard in solemn and authoritative acclamation of the Son and of the Father's acceptance of His compliance with the ordinance of baptism.

"Another instance of the separate and distinct manifestations of the Father and

the Son appears as a feature of the Transfiguration of Christ. Jesus had taken with him three of the Apostles, and together they had ascended a high mountain. One purpose of the Lord's retirement was that of prayer, and a transcendent investiture of glory came upon Him as He prayed. 'The fashion of his countenance was altered, and his raiment was white and glistening.' Thus was Jesus transfigured before the three privileged witnesses. With Him were two other personages, also in a state of glorified radiance, who conversed with the Lord. These were Moses and Elijah.

"The sublime and awful solemnity of the occasion had not yet reached its climax. A bright cloud enveloped them: 'And there came a voice out of the cloud, saying, **This is my Beloved Son: hear him.**' It could be none other than Elohim, the Eternal Father, who spake; and at the sound of that voice of supreme Majesty, the Apostles fell prostrate.

"The impression made upon the three Apostles by this manifestation was one never to be forgotten; and though temporarily restrained from making it known to others they later bore witness in all fervor and solemnity. Peter testified to the Church, relating the wondrous experience, in this forceful way: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, **This is my Beloved Son, in whom I am well pleased.** And this voice which came from heaven we heard, when we were with him in the holy mount.' (2 Peter 1:16-18.) And John, reverently confessing before the world the divinity of the Word, the Son of God; who had been made flesh to dwell among men, solemnly affirmed: 'And we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth.' (John 1:14.)

America's Greatest Peril

"Something's wrong in our world, and I am not a pessimist. Sixty million folk in America who are not members of any church, who care for no religion! Thirty million children and young people under twenty-five years of age receiving no formal, moral or

religious instruction! Fifteen million adult men without Christ and without Christ's hope in this world! There is America's greatest danger. There is something radically wrong with our program when we cannot appeal to sixty million of our people."



LATTER-DAY SAINT SUNDAY SCHOOL,

Ward Bishopric: Phares W. Dunyon, Bishop; Archie G. Hill, 1st Counselor; Raymond L. Knight, 2nd Counselor; Theodore Ruegg, Clerk,



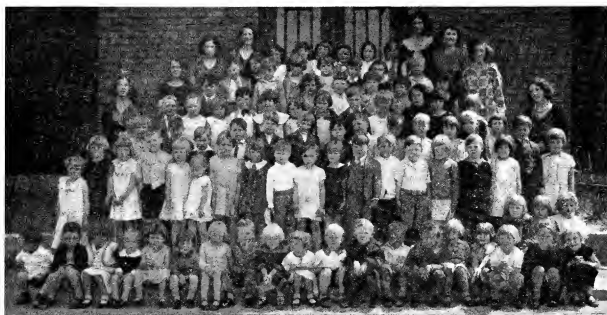
L. D. S. SUNDAY SCHOOL, CHEYENNE, WYO.

Group of officers and members assembled on the lawn of the new Church home, recently purchased. Branch President, A. L. Nelson, and Superintendent A. M. Dobbins are shown in the back row.



BERKELEY, CALIFORNIA, SAN FRANCISCO STAKE

Sunday School Superintendency: Denzel Allen, Superintendee; Earl Crockett, 1st Assistant; H. E. Coltrin, 2nd Assistant; Isabella Banning, Secretary.



KINDERGARTEN CLASS, FIRST WARD, OGDEN, WEBER STAKE

Teachers: Edna Limburg, Annie Hansen, Alma Lane, Delano Roberts, Beatrice Garner, Georgia Layton, Mildred Bowman and Louise Limburg.

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR MAY, 1931

First Sunday, May 3, 1931

"Division C"

Ages 18, 19 and 20

Lesson 14. How Character Develops Through Creative Activity.

Text: The Teachings of Christ Applied, Lesson 14 (Leaflet).

Objective: To show the necessity of creative activity as a means both of individual development and of social progress.

Supplementary Materials: Same as Lesson 12 and 13; also Sissons, E. O.—"The Essentials of Character;" U. S. Bureau Bulletin (1926) No. 7, "Character Education;" Character Education Supplement to the Utah State Course of Study, 1929.

Suggestions on Preparation and Presentation: Ask the students to distinguish between sins of commission and sins of omission, and to give examples illustrating each type. What kind of a sin is laziness? Develop in the minds of students clear distinction between activities that develop character and activities that demoralize character; activities that are socially valuable, and activities that are anti-social. Have these points illustrated by examples from biographical and historical studies.

Lead youth to see how the creative activity involved in fulfilling his moral obligations, discussed in Lesson 13, is the best and possibly the only means of developing his own character.

Suggestive Lesson Outline.

- I. The term character, as here used, refers to moral character, i. e., good character. What does it mean?
 - a. Not mere negative goodness, although it excludes bad character.
 - b. Moral character relates to very positive personal qualities. (One who is merely good—does no harm, but is good for nothing, is not moral.)
 - c. The positive qualities that make for moral character are the personal qualities that manifest themselves in doing socially valuable things. This is creative activity.
- II. Some Specific Forms of Creative Activity.
 - a. The inventions of Thomas Edison.
 - b. The creation of the League of Na-

tions and the Court of International Justice.

- c. The productions of the great poets and dramatists.
- d. The missionary activities of St. Paul.
- e. The ministry of Jesus.
- III. Show how these Creative Activities Affected the lives and Characters of Those who Participated in them.
- IV. What Opportunities have the youth of today for Creative Activities?
 - a. Give some specific instances suitable to the time and place and the abilities, actual and potential, of class members.

Second Sunday, May 10, 1931

Mothers' Day.

Third Sunday, May 17, 1931

Lesson 15. Some Conditions of Spiritual Development.

A. The Beatitudes.

Text: The Teachings of Christ Applied, Lesson 15 (Leaflet).

Objective: To show the importance for character developments of humility, teachableness, desire for a right life, and other virtues commended in the beatitudes.

Supplementary Materials: Bennion, Milton—"Moral Teachings of the New Testament," Chapter VI; Kent, C. F.—"Life and Teachings of Jesus," pages 202-216.

Suggestions on Preparation and Presentation: Be careful to develop clearly the fact that the virtues referred to in the beatitudes are very important qualities of character, and essential to the development of spiritual strength; this is especially so in case of meekness or humility. This virtue was pre-eminent in the character of Jesus, of Moses, and of all really great leaders of mankind. Its opposite—conceit—is a sign of defective character. Humility or meekness is not at all to be identified with what modern psychologists call the "inferiority complex." One having such a "complex" is unfit for leadership, whereas, humility is one of the essential conditions of effective leadership. It is not at all opposed to a true estimate of one's abilities and a keen sense of one's high calling and responsibilities. It is opposed to the unteachable, "know it all" spirit, a spirit that indicates arrested development.

Suggestive Lesson Outline:

- I. The Supreme Position of the Sermon on the Mount in the History of Religious Thought, on account of—
 - a. Its elevation of the gentler and the more spiritual virtues.
 - b. Its revolutionary character, when compared with the teachings of the Jewish scribes and priests or even with popular conceptions and practices today.
 - c. Its standing the test of ages as sound moral and religious theory.
 - d. Its beauty as literature.
- II. The Far-reaching Significance of the Beatitudes.

Consider the meaning of each verse and its significance for life as indicated in the lesson outline for students.

Fourth Sunday, May 24, 1931

Lesson 16. Some Conditions of Spiritual Development.

B. Consecration to the Ideal.

Text: The Teachings of Christ Applied, Lesson 16 (Leaflet).

Objective: "To make clear and impressive the thought that devotion to an ideal and loyalty to a great cause are essential to spiritual development."

Supplementary Materials: Bennion, Milton—"Moral Teachings of the New Testament," Chapter VII; Kent, C. F.—"The Life and Teachings of Jesus," pages 156-167; Royce, Josiah—"The Philosophy of Loyalty."

Suggestions on Preparation and Presentation: Study with great care the full meaning of the paradox quoted from Mark VIII: 35, and see that the class members get this meaning. Show how it is opposed to the doctrine of "enlightened self-interest," so-called. It is not uncommon to find among youth sincere advocates of this doctrine. Such youths have to be led by reason and

kindly methods to see the inadequacy of the doctrine, and the superior moral value of the thought of Jesus—that one should forget self in the service of God and fellow-men. One of the most effective ways of doing this is by analysis of the characters of the great moral leaders of mankind, and also by considering the logical consequence of the practice of the doctrine of self-interest—enlightened or otherwise.

Suggestive Lesson Outline:

- I. What is the meaning?
 - a. Of consecration?
 - b. Of an ideal?
 - c. Of a cause?
- II. Explain, in terms of consecration to an ideal or a cause, the meaning of Mark VIII:35.
 - a. Selfishness is one of the greatest enemies of the moral life.
 - b. Unselfish devotion to something worthwhile beyond mere selfish interest is one of the greatest allies of the moral life.
 - c. The passage from Mark VIII is a striking and impressive way of stating these principles.
- III. Give Historical Illustrations of Character Development Through Consecration to an ideal or a great cause.
 - a. Jesus or any of the great prophets, ancient or modern; e. g., Moses, Samuel, Elijah, Elisha, et. al.
 - b. The great statesmen of the civilized nations, ancient and modern; e. g., Pericles, Washington, Lincoln, Gladstone.
 - c. The outstanding figures in the history of science, e. g., Aristotle, Roger Bacon, John Tyndall, Thomas Henry Huxley.
 - d. "Health Heroes" of Modern Times; e. g., Pasteur.
- IV. To what Ideals or Great Causes may Young People of Today Become Conservative?

Fifth Sunday, May 31, 1931

Open Sunday.

Out of difficulties grow miracles.—La Bruyere.

Difficulties are things that show what men are.—Epictetus.

Difficulties strengthen the mind, as labor does the body.—Seneca.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;
Mark Austin

LESSONS FOR MAY, 1931

First Sunday, May 3, 1931

Lesson 14. "The Order of Enoch."

Text: Sunday School Lesson, No. 14.
References: Genesis 5:19-25; Pearl of Great Price, Moses 7; Doctrine and Covenants, sections 42 and 104 especially; Geddes, "United Order Among the Mormons."

Objective: To bring to the student's attention the fact that the Restored Gospel of Jesus Christ contains plans and theories of social and economic worth as well as purely religious concepts.

Suggestive Lesson Arrangement:

- I. The Order of Enoch or the United Order.
 - a. Ancient times—(Genesis 5; Moses 7.)
 - b. Jesus' time—(e. g. Matt. 22:36-40, I Cor. 13.)
 - c. Modern times—(D. and C. 42; and 104.)
- II. Great Utopian Plans.
 - a. Plato's "Republic."
 - b. More's "Utopia."
 - c. Bacon's "New Atlantis."
- III. The United Order.
 - a. The Theory of stewardship.
(See student's lesson for essential fundamental propositions to this theory.)
 - b. The religious foundation to this theory.
 - c. The attempts in its practice—
e. g. Orderville.
 - d. The lesser law now in practice
in the church. (Tithing).
- IV. The Two-fold Purpose of the United Order.
 - a. For the betterment of man.
 - b. For the betterment of society.

Lesson Enrichment:

"Stewardship in the Church today: A system of unity in temporal matters has been revealed to the Church in this day: such is currently known as the Order of Enoch, or the United Order, and is founded on the law of consecration. As already stated, in the early days of the modern Church the people demonstrated their inability to abide this law in its fullness, and, in consequence, the lesser law of tithing was given: but the Saints confidently await the day in which they will

devote, not merely a tithe of their substance, but all that they have, and all that they are, to the service of their God; a day in which no man will speak of mine and thine, but all things shall be theirs and the Lord's.

"In this expectation, they indulge no vague dream of communism, encouraging individual irresponsibility, and giving the idler an excuse for hoping to live at the expense of the thrifty; but rather, a calm trust that in the promised social order which God can approve, every man will be a steward in the full enjoyment of liberty to do as he will with the talents committed to his care; but with the sure knowledge that an account of his stewardship will be required at his hands. As far as the plan of this prospective organization has been revealed, it provides that a person entering the order shall consecrate to the Lord all that he has, be it little or much, giving to the Church a deed of his property sealed with a covenant that cannot be broken. The person thus having given his all, is to be made a steward over part of the property of the Church, according to his ability to use it. The varying grades of occupation will still exist; there will be laborers, whose qualifications fit them best for common toil; and managers who have proved their ability to lead and direct; some who can serve the cause of God best with the pen, others with the plow; there will be engineers and mechanics, artisans and artists, farmers and scholars, teachers, professors, and authors; every one laboring as far as practicable in the sphere of his choice, but each required to work, and to work where and how he can be of the greatest service. His stewardship is to be assured him by written deed, and as long as he is faithful to his charge, no man can take it from him. Of the proceeds of his labors, every man will use as he may require for the support of himself and his family; the surplus is to be rendered to the Church for public and general works, and for the assistance of those who are worthily deficient. As further illustrative of the uses to which the surplus is to be devoted, we read:—'All children have claim upon their parents for their maintenance until they are of age. And after that they have claim upon the Church, or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inherit-

ances. And the storehouse shall be kept by the consecrations of the Church, and widows and orphans shall be provided for, as also the poor. Any faithful steward, requiring additional capital for the improvement of his work, has a claim for such upon the custodians of the general fund, they in turn being held accountable for their management, which constitutes their stewardship. Equal rights are to be secured to all. The Lord said:—"And you are to be equal, or, in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants, and his needs, inasmuch as his wants are just; and all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church."

"Freedom of agency is to be secured to every individual; if he be unfaithful he will be dealt with according to the prescribed rules of church discipline. A corresponding power of self-government will be exercised by the several stakes or other branches of the Church, each having independent jurisdiction over its own store-houses and its affairs of administration, all being subject to the general authorities of the Church. Only the idler would suffer in such an order as is here outlined; he shall surely meet the results of his negligence. Against him the edict of the Almighty has gone forth. We read in the revelations:—"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." 'The idler shall not have place in the church except he repents and mends his ways.' 'And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor in all faithfulness; for the idler shall be had in remembrance before the Lord.'" 1899 Edition of Talmage's "Articles of Faith" Lecture 24:13, 14, 15.

"The idea of a Utopia, is, even in literature, far older than More's romance, it appears in the 'Timaeus' of Plato and is fully developed in his Republic. The idealized description of Sparta in Plutarch's life of Lycurgus belongs to the same class of literary Utopias, though it professes to be historical. A similar idea also occurs in legends of world-wide currency, the best known of these being the Greek, and the Medieval Norse, Celtic and Arab legends which describe an earthly paradise in the western or Atlantic ocean. (See "Atlantis"). Few of these survived

after the exploration of the Atlantic by Columbus, Vasco da Gama and others in the 15th Century; but in literature More's "Utopia" set a new fashion. An ideal state of society is described in the writings of Bobbes, Sir Robert Filmer and J. J. Rousseau. In Bacon's, "New Atlantis" (1624-29) science is the key to universal happiness; Tommaso Campanella's "Civitas Solis" (1623) portrays a communistic society, and is largely inspired by the Republic of Plato; James Harrington's "Oceana" (1656), which had a profound influence on the political thought in America, is a practical treatise rather than a romance, and is founded upon the ideas that property, especially in land is the basis of political and that the executive should only be controlled for a short period by the same man or men. * * * "Encyclopaedia Britannica under "Utopia."

Second Sunday, May 10, 1931

Mother's Day.
No Lesson.

Third Sunday, May 17, 1931

Lesson 15. The Period of Noah.

Text: Sunday School Lesson, No. 15.

References: Genesis, Chapters 6 to 9.
Pearl of Great Price, Moses, chapter 8.

Objective: Stress the problems of sin and right living. Noah surrounded by wickedness but doesn't partake of it. Ham saved from one destruction, is unable to grasp the greatest lesson ever given to any man, that sin leads to destruction, and finds himself in the new world worthy only of a curse.

Suggestive Lesson Arrangement:

I. Noah Before the Flood.

a. His Character.

b. His family line.

c. His unique place in history.

II. The World at Noah's Time.

III. The Flood.

IV. Noah After the Flood.

a. The covenant and its sign.

b. The curse upon Canaan.

c. Noah's moral code. (Genesis 9:1-7)

V. The Flood as a Symbol. **Baptismal cleansing for sin.**

"The earth * * * has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost." Brigham Young's "Discourses, Page 603. Symbolic Gospel Question, "Why was it that the earth in Noah's time needed a baptism of water?" What is the purpose of baptism?

Lesson Enrichment:

"It is one of the most remarkable and at the same time, pleasing corroborations of the early narratives of scripture, that they are found to be repeated, in substance, often with surprising exactness of detail, by the traditions and primitive records of the most widely separated countries and races. This is especially seen in the echoes of the story of the flood, which meet us from every age and region." Geikie, Vol. 1, page 171.

"It is an old tradition of the Rabbinical Jews, on which they lay great stress, that at this juncture Noah delivered to his children seven precepts, to be enjoined upon all their descendants. (See Genesis 9:1-7). These prohibit, 1, idolatry; 2, irreverence to the Deity; 3, homicide; 4, unchastity; 5, fraud and plundering; the 6th enjoins government and obedience; and the 7th, forbids to eat any part of an animal still living. (see verse 4) Mr. Selden has largely illustrated these precepts, and regards them as a concise tablet of the law of nature. Though we have no positive evidences of their having been formally enjoined by the great patriarch, we can have no great reason for rejecting such an hypothesis." (Biblical Literature, Kitto, page 427.)

"The reason for giving a dispensation of the Gospel to Noah seems to have been the same as that which led to the giving of a dispensation of it to Enoch—viz., the increasing wickedness of the people. There had been no break in the line of righteous men who held the priesthood; but the increasing wickedness of the people and the necessity of warning them of impending calamities required the dispensation of the Gospel given to Noah. In order to understand how complete the dispensation of the Gospel given to them was, it is necessary that the student compare Book of Moses, Chapter 8:19, with Chapter 6:43-68, as suggested in the references given in the analysis; since it is said that Noah was commanded to "go forth and declare his Gospel unto the children of men even as it was given unto Enoch." (8:19): And how fully the Gospel was given unto Enoch can only be appreciated by a comparison of the texts given above." B. H. Roberts in the "Seventy's Course in Theology" for 1908, page 77.

"Among the first acts of Noah, who may be regarded as the "second father" of the human race, was one of worship, for he built an altar unto the Lord and offered burnt offerings unto him. Renewed Communion in fact with God. And the Lord covenanted with him on that day, that while the earth should remain, seed time and harvest and cold and

heat and summer and winter, and day and night should not cease. (Gen. 8:20-22.) * * * And I will remember my covenant "I do set my bow in the cloud, said the Lord, and it shall be for the token of the covenant between me and the earth." * * * And I will remember my covenant which is between me and you (Noah) and every living creature of all flesh, and the waters shall no more become flood to destroy all flesh." (Gen. 9:13-15.) Of course it must not be supposed that the Lord at this time created the rainbow for the sign of this covenant, for since ever there was sunshine and rain and dark clouds, there have been rainbows and will be. But the Lord pointed to this beautiful phenomenon already existing, and made it the sign of his covenant with man. B. H. Roberts—"Seventy Course in Theology." (1908) Page 81.

Fourth Sunday, May 24, 1931

Lesson 16. The Period of Abraham.

Text: Sunday School Lesson, No. 16.

References: Genesis, Chapters 11 to 25.

Objective: The Objective in this lesson must be plainly two fold; first: to properly orient the student historically—that is to bring out strongly the position of Abraham as a father of a nation in contradistinction and Adam and Noah two fathers of mankind; Second: to emphasize Abraham as a great national prototype, that is to stress his courage, learning, loyalty to God, faith, obedience, and nobility.

Suggestive Lesson Arrangement:

- I. Abraham's Life at Ur. (See Pearl of Great Price—Abraham 1.) This break with his parents and their gods.
- II. Abraham's Journey West. (Genesis 12:1-4.)
- III. Abraham's Journeys.
 - a. From Ur of the Chaldees to Haran. (Genesis 11:27-31.)
 - b. From Haran to Canaan. (Genesis 11:32 to 12:5.)
 - c. The Promised Land (Canaan.)
 1. The altar at Shechem (305 miles south from Haran.) (Genesis 12:6-7.)
 2. Second altar.
 - d. On to Egypt. (Genesis 12:11-13.) The King and Sarai.
 - e. From Egypt to Hobah. (Genesis 12:14-50; 14:16.) Lot.
 - f. Back to Canaan where he meets Melchizedek. (Genesis 14:16, to Chapter 19.)
- IV. The Story of Isaac and Ishmael. Genesis 21 and 22:1-19.)

The offering of Isaac. (Genesis 22:16-19.)

V. Abraham's Death. (Genesis 25:8-11.)

Lesson Enrichment:

"In the course of God's dealing with man which is traced in the sacred narrative, a new step was taken by the choice of a family from which the promised seed of the woman was to spring, and which should meanwhile preserve the knowledge and worship of the true God. Jehovah, in the revelation of himself to man, retires, so to speak, from the whole compass of the race of Noah into the inner circle of the family of Abraham. It was a step required by the state of the world, which had relapsed into idolatry and profaneness before the death of Noah. This is clear from the story of the building of Babel, and it is implied in the subsequent history. Joshua expressly says that the family of Terah were idolaters. * * * The patriarch whom God made the head of his chosen family was born only two years after the death of Noah. * * * He was now seventy-five years old; and this is the period usually assigned to the "call" of Abraham; though it was, in fact, the second step in his career. In tracing these stages, it is important to observe the special form of promise and blessing of which each was the occasion. The first of these involves the germ of all the rest, though as yet but vaguely stated. "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing (to others) and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." The last words already involve the crowning blessing of the Old Covenant, the Promise of the Messiah, and that to the Gentiles, "all families of the earth." (r. Smith's Old Testament History, Page 67 and 70.

"The Things Which God Revealed to Abraham."

First his design to make of Abraham and his posterity in the earth the witness for himself and the truth of the Gospel unto the nations. (Genesis 12:19. Book of Abraham 1:16-19, Book of Abraham 2:6-11.) "I will bless them that bless thee, and curse them that curse thee," said the Lord: "And in thee, (that is in thy priesthood) and in thy seed, (that is,

thy priesthood) for I give unto thee a promise that this right shall continue in thee and in thy seed after thee, (that is to say the literal seed or the seed of the body) shall all the families be blessed, even with the blessings of the Gospel which are the blessings of salvation even life eternal.

Second, in the dispensation of Abraham he revealed the great doctrine of the eternal existence of intelligencies. (Book of Abraham 3:16-23.)

Third, he made known to Abraham the covenant of eternal life to man, "Which God, that cannot lie, promised before the world began." (Titus 1:2) God, according to Abraham's record, standing among the spirits in existence before the world began, said: "We will go down for there is space there, and we will take of these materials and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate and they who keep their second estate shall have glory added upon their heads forever and ever, and the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: "Here am I, send me." And the Lord said; I will send the first. And the second was angry, and kept not his first estate; and at that day, many followed after him." (Book of Abraham, Page 66.) From which it appears that the whole Gospel scheme of salvation was revealed to Abraham.

Fourth, he revealed to Abraham through the Urim and Thummim great knowledge of the universe, its planetary systems and their movements and relations (Book of Abraham, chapter 3.) And also gave him an account of the preparation of the earth for man's abode, and the knowledge also of the advent of Adam upon it. (Book of Abraham, Chapters 4 and 5.) (B. H. Roberts in the Seventy's Course of Theology. (1908) Page 90).

Fifth Sunday, May 31, 1931

Open Sunday to allow class to consider lesson missed because of conference.

A grindstone that had no grit in it, how long would it take to sharpen an axe? And affairs that had no grit in them, how long would they take to make a man?—H. W. Beecher.

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

LESSONS FOR MAY, 1931

Division A.

Ages 12, 13 and 14

First Sunday, May 3, 1931

Lesson 14.

Text: Mosiah, Chapters 17-19; Sunday School Lessons, No. 14.

Objective: To teach the hatred which false teachers have for the true servants of the Lord.

To teachers: See that the class gets the point concerning King Noah's willingness to dismiss Abinadi. It was the evil priests who insisted upon the prophet's death. Who was it that shouted and clamoured for Christ's death? The Jewish priests. Who was it to declare first that Joseph Smith's vision was from the evil one? A preacher. Who have always been the bitterest opponents of the servants of the Lord? Pilate would have released the Savior had it not been for the priests. But let it be noted by your class that by this opposition, stirred up by priests, honest souls are led to investigate. Alma's conversion was brought about in that manner. Missionaries can tell how people have been inspired to investigate the Gospel as a result of the opposition stirred up by false teachers. It can be emphasized today that in a way these false teachers serve a wise purpose, without knowing it. The greater the opposition, the more the investigation by honest people—such is the experience of our missionaries. Study carefully the history of Alma and the laying of the foundation of this Church. Have the class discuss the introduction of baptism at this time.

Second Sunday, May 10, 1931

Mothers' Day.

Third Sunday, May 17, 1931

Lesson 15.

Text: Mosiah, Chapters 20-22; Sunday School Lessons, No. 15.

Objective: To teach that men must be called of God in order to officiate in His name.

To teachers: After the class has discussed the whole story, call their attention to Limhi's request for baptism. Why was it not done? There was no one with authority. Emphasize this point, that no matter how pious or religious a man may be, if he has not the authority he cannot perform ordinances that will be acknowledged by the Lord. It appears that Alma was the only one with authority and he had fled, hence the necessity for their waiting until an authorized servant of the Lord should be found.

Why do our missionaries baptize people that have already been baptized in other churches? What is the difference between the two baptisms? At this point, have the class tell the story of the coming of John the Baptist and of Peter, James and John to the Prophet Joseph Smith and Oliver Cowdery. Why did they come? What after all, is the great outstanding difference between this Church and all other churches?

This point should create a very interesting and impressive discussion in your class.

Fourth Sunday, May 24, 1931

Lesson 16.

Text: Mosiah 23-25; Sunday School Lessons, No. 16.

Objective: To teach that prayer whether spoken or silent may be efficacious.

To teachers: As you read the text today underline the sentences and expressions that you especially like. Have these explained in the class. Try to have the class picture the scenes in Helam with Amulon as taskmaster. See if they can picture the people of Alma silently but prayerfully performing the drudgery, then the word of the Lord and the delivery.

This is a reminder of the time when such heavy persecutions and afflictions were upon the Latter-day Saints. President Woodruff appointed a general day of fasting and prayer. And relief did come to this people. Influential friends were raised up to defend this people.

Query: Does the Lord give ear to individual prayers and petitions? Does your class know of such cases? Have they had personal experiences? This can be made a very strong and faith-promoting lesson.

Before the lesson is concluded, have the

class chart out the migrations of the different groups that are now all together in Zarahemla: 1. The original people of Zarahemla; 2. People under Mosiah; 3. (a) Descendants of Zeniff. (b) People of Alma. Let the class go hurriedly over the history of each group in order to keep the facts fresh in mind.

Fifth Sunday, May 31, 1931

Lesson 17.

Text: Mosiah, Chapters 26-29; Sunday School Lessons, No. 17.

Objective: To teach that each generation in the Church must guard its own faith.

To teachers: The class should be reminded of the universal faith and humility of the people when Benjamin gave his memorable sermon. But later, when a new generation comes along, they repudiate the belief of their fathers, and Alma (as recorded) has great difficulty in keeping the Church intact. How does that compare with our own Church?

How is our faith compared with that of the pioneers?

Are we just as ready to make sacrifices if commanded?

It has been predicted by our enemies that the youth of Zion will become liberal minded, and will discard some of the beliefs of their fathers. Is that true?

Let the class discuss it.

Are we destined to become stronger or weaker in our faith?

What can boys and girls do to strengthen the Church?

What must they do?

Are our young men and women just as willing to go on missions as were the first converts under the Prophet Joseph Smith?

Let the class tell in detail some of the things they should do, and some of the things they should not do, in order to keep the fires of faith burning.

Before concluding the lesson, direct their attention to the plates handed over to Mosiah. Open the Book of Mormon and show them the book of Ether, which is the record found on those plates. Tell them that this record will be studied by the class later in the year.



NO HANDICAP

This picture shows Brother Fred C. Barker (Assistant Superintendent of the St. Ignatius Sunday School of Flathead, Montana), and his family of children with the covered wagon, in which they traveled over fourteen hundred miles, going to and from Sunday School in two years, only missing one session in that time. Brother Barker is practically father and mother to his little flock, as Sister Barker is sorely afflicted. He is also a wonderful teacher in our Sunday School, and Leader of our Teacher Training department. They are still at Sunday School every Sunday, but now they travel in a car.

CHURCH HISTORY



General Board Committee: Adam S. Bennion, Chairman, J. Percy Goddard, Vice Chairman

LESSONS FOR MAY, 1931

First Sunday, May 3, 1931

Lesson 53. The Saints Depart From Nauvoo (continued).

Text: Sunday School Lessons, No. 63.
Supplementary References: History of Brigham Young, Ms.—1846, pp. 30-69; Andrew Jenson, *Church Encyclopedia*, Book I, pp. 877-8; B. H. Roberts, *Comprehensive History of the Church*, Vol. 2, pp. 540-1; Gates and Widtsoe, *Life Story of Brigham Young*, pp. 54-60.

Objective: To show why the Saints were delayed at Sugar Creek Camp until March 1st.

Organization of Material:

- I. On Sunday, February 15, 1846, President Young and family, Willard Richards and family, George Albert Smith, and others were ferried across the river.
- II. The following day President Young was busy putting the camp on Sugar Creek in order.
- III. On February 17, 1846, President Young addressed the camp of Israel and attended to other important duties.
- IV. On this same day several lives were spared.
- V. The next day President Young called the brethren at Sugar Creek together and instructed them regarding their Westward journey.
- VI. On this same day the artillery marched into Camp from Nauvoo.
- VII. Toward evening President Young, Heber C. Kimball, Jedediah M. Grant and a number of others returned to Nauvoo to hurry up the rest of those who were to leave in the first large division.
- VIII. During the next three days the weather was extremely cold and stormy.
- IX. On Sunday, February 22, President Young held a meeting in the Nauvoo Temple where he blessed and encouraged the Saints who were soon to follow the first large division traveling westward.
- X. During the afternoon of Sunday, February 22, President Young, Heber C. Kimball, and John Taylor set out for the Camp of Israel on Sugar Creek.

XI. From Monday, February 23d, to Thursday, February 26th, few crossed the river because of severe winter weather.

XII. On Friday, February 27th, William Clayton and Bishop Whitney with their wagons, teams, and families crossed the river on the ice.

XIII. Saturday, February 28th, was the last day in Sugar Creek for the advanced division of the Camp of Israel.

Lesson Enrichment:

Camp of Israel

No. 1.

Although in woods and tents we dwell,
Shout! shout! O Camp of Israel:
No "Christian" mobs on earth can bind
Our thoughts, or steal our peace of mind.

Chorus

Though we fly from vile aggression,
We'll maintain our pure profession—
Seek a peaceable possession,
Far from Gentiles and oppression.

We'd better live in tents and smoke,
Than wear the cursed Gentile yoke;
We'd better from our country fly,
Than by mobocracy to die.

Chorus—Though we fly, etc.

We've left the City of Nauvoo,
And our beloved Temple too;
And to the wilderness we go,
Amid the winter frosts and snow.

Chorus

Our homes were dear— we loved them well—
Beneath our roofs we fain would dwell.
And honor our great God's commands,
By mutual rights of Christian lands.

Chorus

Our persecutors will not cease
Their murd'rous spoiling of our peace,
And have decreed that we shall go
To wilds where reeds and rushes grow.

Chorus

The Camp, the Camp— its numbers swell—
Shout! shout! O Camp of Israel!
The King, the Lord of hosts is near,
His armies guard our front and rear.

Chorus

West side of the Mississippi, Feb. 19th, 1846.

(Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow*, pp. 86-87.)

Application: What should be my attitude toward the advice of the authorities of the Church in my day?

Second Sunday, May 10, 1931

Mothers' Day.

Third Sunday, May 17, 1931

Lesson 64. Traveling Through Iowa—From the First Encampment on Sugar Creek to Indian Creek, Iowa.

Text: Sunday School Lessons, No. 64.

Supplementary Reference: *History of Brigham Young, Ms.*, pp. 71-79; Andrew Jensen, *Church Encyclopedia*, Book I, p. 878; Joseph Fielding Smith, *Essentials in Church History*, pp. 404-405; *The Contributor*, Vol. I, pp. 197-198; Wm. Clayton's *Journal*, pp. 2-4.

Objective: To show how slowly the Saints traveled with their ox, mule, and horse teams in March, 1846, in the territory of Iowa.

Organization of Material:

- I. On March 1, 1846, the Camp of Israel traveled from their first encampment on Sugar Creek, northwesterly to their second encampment on the same stream.
- II. The next day the Camp of Israel traveled westerly ten miles to Lick Creek.
- III. On Tuesday, March 3rd, the Camp of Israel traveled from Lick Creek westerly to the Des Moines River thence northwesterly through Farmington to the Miller encampment.
- IV. The Camp remained at the Miller camp-ground during the following day.
- V. The next day, Thursday, March 5th, they traveled westward and reached Indian Creek.

Lesson Enrichment:

Camp of Israel

By Eliza R. Snow.

Lo, a mighty host of Jacob,
Tented on the western shore
Of the noble Mississippi,
They had crossed, to cross no more.
At the last day—day of winter,
Bound with frost and wrapped in snow;
Hark! the cry is "Onward, onward!
Camp of Israel, rise and go."

All at once is life and motion—
Trunks, and beds, and baggage fly;
Oxen yoked, and horses harnessed,
Tents rolled up and passing by;
Soon the carriage wheels are moving,
Onward to a woodland dell,
Where at sunset all are quartered—
Camp of Israel, all is well.

Thickly 'round the tents are clustered,
Neigh'ring smokes together blend;
Supper served, the hymns are chanted,
And the evening prayers ascend.
Last of all the guards are stationed—
Heavens! must guards be serving here?
Who would harm the houseless exiles?
Camp of Israel, never fear.

Where is Freedom? Where is Justice?
Both have from this nation fled;
And the blood of martyred Prophets
Must be answered on it's head!
Therefore, to your tents, O Jacob!
Like our Father Abr'm dwell;
God will execute His purpose—
Camp of Israel, all is well.

(The advanced division of the Camp of Israel left Sugar Creek on March 1st, 1846. Eliza R. Snow, one of the greatest poets in our Church, was so impressed with the departure of the 3,000 or more Saints composed of men, women and children, and their 500 wagons, that she composed the above poem.)

Application: Compare our rate of travel in 1931 with that of our forefathers in 1846.

Fourth Sunday, May 24, 1931

Lesson 65. Traveling Through Iowa—Indian Creek to Richardson's Point—At Richardson's Point.

Text: Sunday School Lessons, No. 65.

Supplementary Reference: *History of Brigham Young, Ms.*, pp. 80-94; Andrew Jensen, *Church Encyclopedia*, Bk. I, pp. 878-879; *The Contributor*, Vol. I, p. 198; William Clayton's *Journal*, p. 46; B. H. Roberts, *Comprehensive History of the Church*, Vol. III, p. 50.

Objective: To show what variety of interests made up the daily life of the Camp of Israel at Richardson's Point.

Organization of Material:

- I. The Camp of Israel traveled from Indian Creek to Richardson's Point near a branch of Chequest Creek on March 7th.
- II. On Sunday, March 8th, 1846, a public meeting was held at Richardson's Point.
- III. President Young and members of

the Twelve wrote letters to a number of brethren in Nauvoo on Monday, March 9th.

- IV. The Nauvoo Brass Band gave a concert at Keosauqua on Tuesday, March 10; there was also on this day sickness, work, and the trading of horse teams for ox teams.
- V. The Band again went to Keosauqua the following day.

Lesson Enrichment: "To William Pitt, as the man best versed in music, was given the leadership of the Brass Band. He was an Englishman by birth, having been raised in the village of Dymock, in Gloucestershire. In his youth he took every occasion to 'cultivate the art of music, and with his father and brothers assisted in the musical exercises of two churches in his parish—generally playing the clarinet. He was one of those early converted by the preaching of Elder Wilford Woodruff, and emigrated to Nauvoo with other members of the family, soon after joining the Church. He brought with him a vast collection of music arranged for brass instruments, and it was principally from this store that the band played its selections. He had some talent in arranging for small orchestras, and performed on several instruments; but that on which he most excelled, the flute, and on which it is said he might have risen to a high degree of proficiency, was unfortunately the one in which he took the least interest; he was violinist in the orchestra of the Salt Lake Theatre for some years previous to his death, and is spoken of by his associates as a man of some peculiarities, but of the utmost geniality of heart and uprightness of mind" (The Contributor, Vol. 1, p. 135).

Application: What are my daily interests in my home?

Fifth Sunday, May 31, 1931

Lesson 66. Traveling Through Iowa— At Richardson's Point (concluded).

Text: Sunday School Lessons, No. 66.
Supplementary References: History of Brigham Young, Ms., 1846, pp. 94-106; The Contributor, p. 198; William Clayton's Journal, p. 6; B. H. Roberts, Comprehensive History of the Church, Vol. III, p. 50.

Objective: To show that the struggles of the journey and the severity of the weather brought death to the Camp.

Organization of Material:

- I. A number of brethren returned to Nauvoo for various reasons, Thurs-

day, March 12, 1846; on this day Sister Orson Spencer died.

- II. Storms and sickness prevailed the following night and day.
- III. The next day a horse was healed by the laying on of hands.
- IV. The activities in Camp on Sunday, March 15th, were varied.
- V. The following day, President Young sent several letters to Nauvoo giving valuable instructions to the Saints who were to follow.
- VI. On March 17th, the Band again went to Keosauqua.
- VII. Edwin Little died and was buried at dusk between the Fox and Chequest Rivers.

Lesson Enrichment:

"Not all the credit for tireless endurance belongs to the men. Rather shall we not say that the fortitude and sympathy of the women of the Church maintained through suffering nights and wearying days of travel provided the spiritual background which enabled these Elders of Israel to keep the fires of courage and faith alight upon their altar of achieving sacrifice. How did the women and children fare? What were their reactions? Men may venture forth after gold, after fame, or conquest, alone or in companies, under military discipline, or in disordered groups. But when a great journey into an unknown, unsettled region is to be undertaken by home seekers, by religious refugees, history should record, not only the doings and sayings of a Moses, a William Bradford, a John Winthrop, a Joseph Smith or a Brigham Young, but the experiences of the wives and mothers of these men as well. For they also set out, carrying with them moving homes peopled with parents and children, altar cloths and holy vessels for both domestic and divine service. One longs to know how the children fared, what the women thought and how homelife was perpetuated. Miriam did not leave us her picture of that forty years trek around the restricted area of Sinai, nor did the pilgrim mothers of America leave upon paper or parchment their story. What wondrous recitals would they have given!

"Not so with the divinely enfranchised women of the Church of Jesus Christ in these last days. They were not only 'ladies' in the best sense but were educated and superior women. Men duly recorded dates, events, causes and results of their own empire-founding days. Some of their wives and sisters also took time to envision their own surroundings and emotions. Their recitals give us the found-

dational impulse of that majestic moving camp of home-seekers, both the flux, the reagent and the resolution.

"Two plural wives of the Leader (Brigham Young), paint such pictures. One may hear the morning bugle call, the cattle lowing, the horses champing, the wolves howling and see the faint shadows of Indians in the moonlit hills as revealed in the accounts of the men who told these tales: But in the written words of the women, one hears the cries of hungry children, feels the peace of protection which settles upon the sleeping camp, and enjoys vicariously the rare respite given to tired women who were allowed to ride in the loaded wagons, as the wagon trains rumbled and rolled into the western horizon. There was so much of tragedy and death, horror and gloom, that the mind finds release in viewing these other angles of

that stormy period." (Gates and Widtsoe, *Life Story of Brigham Young*, pp. 62-64).

"The incidents of travel were varied by an occasional birth in camp. There was also the death of a lamented lady early on the journey. She was a gentle wife of a famous Mormon missionary, Orson Spencer, once a Baptist minister of excellent standing. She had requested the brethren to take her with them. She would not be left behind. Life was too far exhausted by the persecutions to survive the exodus; but she could yet have the honor of dying in that immortal circumstance of her people. Several others of the sisters also died at the very starting. Ah, who shall fitly picture the lofty heroism of the Mormon women!" (Tulledge, *Women of Mormondom*, p. 306).

Application: How does the Lord want me to look upon death?

Service with the Human Touch

"Service with the human touch is the sort of service the world is looking for. We all like it and will go out of our way to find the institution or the individual who, in his dealings with us, will give that kind of service. Real service, freely given, from an unselfish standpoint, lifts a curtain from his eyes and brings to the giver a clear vision of the picture beyond."—*Selected*.

The Gospel of Smiles

Inscribed to a Friend

Nothing on earth can smile but man,
Not even the loveliest flower can,
Nor bird, nor bee nor butterfly,
Nothing, just nothing but you and I.

Nothing on earth that heals so much
As the Gospel of smiles, its cheer and such,
Nothing that heartens the soul of folk,
When the day goes wrack and the heart goes broke.

Nothing that lingers so tenderly
When the lips that smiled are a memory,
Nothing that costs so little to give,
Nothing so blest, for in smiles you live.

—Bertha A. Kleinman.

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

Music.

Music is an essential part of the Primary Department class period. It adds interest and variety to the program as well as serving as a valuable method of teaching. Oftentimes a better lesson is taught through a song than any other part of the class work.

Great care should be used in the selecting of songs appropriate for Sunday School and fitting to the child's interest and age. Safe rules to follow in making a selection are:

1. Do the words of the song contain worthwhile thoughts, preferably of a sacred nature, easily understood by a child?
2. Is the music simple and within the range of the child's voice—between E flat (low) and F (high)?
3. Is it in keeping with the objective of the day's work.

There are many methods of teaching a rote song but the safest one for the inexperienced teacher is as follows:

1. Introduce the song to awaken interest.
2. Teacher sing it to the children several times if possible. (Memorized.)
3. Discuss with children the song explaining any words which might be misunderstood.
4. Teacher sing song again.
5. Sing first phrase several times, children listening and then imitating.
6. Do the same with second phrase and then sing the two together. Continue in this manner until song is well learned.

Teach at least one new song each month. The weekly song practice period need not necessarily be spent on a new song. A song or songs reinforcing the day's lesson should be practiced and improved on.

LESSONS FOR MAY, 1931

Agess 7, 8 and 9

First Sunday, May 3, 1931

A Picture Lesson.

The object of last month's work was to help the children to learn that there is no death to those who "live and believe" in Jesus Christ. We used the stories, "The Awakening of Jairus' Daughter," "The Raising of Lazarus," "The Sermon on the Mount" and a brief story of Christ's own resurrection to prove this truth to them.

Today is the children's opportunity to tell us how these lessons have impressed them.

This they will do as they look at the pictures representing these stories. Encourage them to tell all they can about the characters in the pictures, what they are doing, what they are saying and the results of their efforts. Besides using again the pictures which were used when the lessons were developed, show as many more good ones on the same subjects as you can.

Second Sunday, May 10, 1931

Mothers' Day Program.

Third Sunday, May 17, 1931

Lesson 103. The Sermon on the Mount. (Part II.)

Text: Matt. 6, 7; Sunday School Lesson Leaflet, No. 103.

Objective: Increased strength and joy follow the doing of God's word.

Pictures: "The Sermon on the Mount," New Set of Colored Primary Pictures. (They may be purchased at the Desert Book Store, or secured by subscribing to **The Instructor**). Same subject, Bible and Church History Stories, page 54. "Christ Praying," same book, page 136.

Organization of Material:

- I. Jesus Suggests That Men Live For Others. (Matt. 7-12.)
 - a. "Whoever ye would that men should do unto you, do ye even so to them."
- II. His Pattern for a Prayer. (Matt. 6.)
 - a. "Our Father." (Suggests brotherhood of man.)
 - b. "Hallowed be thy name." (Suggests worship.)
 - c. "Our daily bread." (Only necessities.)
 - d. "Forgive as we forgive," etc.
- III. Man Must Do the Works of God. (Matt. 7:15-29.)
 - a. Faith and works are necessary.
 - b. Parable of the wise and the foolish builder.

Lesson Enrichment—Point of Contact: The children of this age can readily connect these lessons one with another to make a complete whole. So it is advisable to connect this lesson with Part I of the same subject which was given last month. The showing of the picture suggested above will give the children the atmosphere of the lesson. Have them repeat the two beatitudes we have used. Sing the first verse of "Angry Words" from the Sunday School

Song Book. Then continue with the story as suggested in leaflet 103. Use the picture of "Christ Praying in Gethsemane," as suggested above, to show the children how earnestly He prayed to His Father for help at all times. If possible obtain pictures of little children praying. These pictures will help make the discussion of "The Lord's Prayer" more effective.

Illustrations—Application: Call the children's attention to the fact that people must do what they are told. If they do not the world will go wrong. Why must our little brothers stay at home with Mother instead of going to school with us? Why does the teacher have to be at school exactly on time? Why must the automobiles go on the right side of the road always? Why must they stop when they see a red traffic light? What happens to the little chicken who refuses to run under its mother's wing when she calls it to come in out of the rain? What happened to Little Red Riding Hood because she stopped to pick too many flowers? In the story of "The Three Little Kittens" who lost their mittens, tell how they felt when they hunted for their mittens. What did their mother give them when they found their mittens? How did they feel when they washed their mittens? What did they receive? etc. When does a wide-awake child do what he is told? Tell some of the things God expects little children to do? How often must they do them?

Fourth Sunday, May 24, 1931

Lesson 104. The Well Planted Seeds.

Text: Matt. 13:1-23; Mark 4:1-20; Luke 8:1-15; Sunday School Lessons, Leaflet No. 104.

Objective: Increased strength and joy follow the doing of God's word.

Pictures: "The Sower," New Set of Colored Primary Pictures (Deseret Book Store). "Christ Teaching from a Boat." Bible and Church History Stories, page 90, also *The Instructor*, cover picture, Feb. issue.

Organization of Material:

I. Jesus Begins to Teach by Stories.

a. Many had not listened to His teachings.

b. He tries this other way.

In an effort to influence people to do His will.

II. The Parable of the Sower.

a. Many seeds were lost.

1. Some fell by the wayside.

2. Others fell on rocky soil.

3. Still others fell among thorns.

(See note on thorns at the end of the suggestions for this lesson.)

b. Some yielded an hundred fold.

They fell on good ground.

III. Jesus' Explanation.

a. Many people are poor soil.

1. Some do not listen to counsel.

2. Others lack strength to continue.

3. Still others are too busy for the word of God.

b. Wide awake people make good soil.

God's word grows into good deeds, strength and happiness.

Lesson Enrichment—Point of Contact:

Talk with the children about their gardens.

Why do they spade the ground, rake it and

fertilize it before they plant their seeds?

What kind of weather helps seeds to grow?

If you go away for two weeks without leav-

ing someone to tend the garden, what dif-

ference do you notice? If you wish a good

crop of vegetables, or lovely flowers, what

must you do regularly all summer? What

sort of a crop, or what sort of flowers do

good gardeners desire? Jesus felt the same

way. When He planted seeds of truth into

people's hearts, He wanted them to grow

into the very best kind of acts—acts that

the people would be proud of and that He

would be proud of. Jesus was sad at times

because some people did not listen or un-

derstand the beautiful things He was trying

to tell them. So He told them this story to

help them.

Illustrations—Application: Let us think

of someone we know that has become strong

in doing God's work. When Joseph F.

Smith was a little boy, his father died and

left his mother and her family to come to

the Salt Lake Valley alone. When Joseph

was fourteen years old he had lost both

father and mother. Yet he grew strong

enough to be a President of the Church of

Jesus Christ of Latter-day Saints. How

can we account for such a thing? Teachers

may tell from incidents they know of his

life how he was carefully taught the prin-

ciples of the Gospel as taught to him by

his father and his mother. Tell also of his

diligence in always being ready to do what-

ever he was called upon to do. Choose

someone from your ward or your commu-

nity who has been good soil for the seeds of

the glorious Gospel of Jesus Christ. Let the

children tell with you in what ways he or

she has grown. Then let the children name

two of the principles of the Gospel which

they feel that they can make good soil for.

Find out how many in the class have been

baptized. When will the others be baptized

and why?

Note: The thorn plant of Palestine when

it first comes above the ground is very much

like the grain plant. It is not easy for the

farmer to tell the difference between the two.

But as the thorn plant grows, its branches

make it so thick and wide that the plants

around it have no sunshine. Then its seeds

are like burr seeds with numerous little thorns on them.

Fifth Sunday, May 31, 1931

Lesson 105. The Good Samaritan.

Text: Luke 10:25-37; Sunday School Lesson Leaflet, No. 105. (Always use any references you may happen to have.)

Objective: "Whatsoever ye would that men should do to you, do ye even so to them."

Memory Gem:

"To do to others as I would
That they should do to me
Will make me always kind and good
As children ought to be."

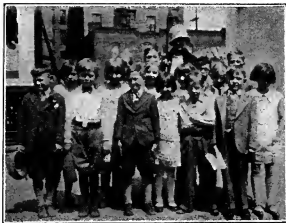
Pictures: "The Good Samaritan," New Primary Set of Colored Pictures. (Deseret Book Company.)

Organization of Material:

- I. Introduction.
 - a. A parable told by Jesus.
 - b. In answer to "Who is my neighbor?"
- II. A Jew Attacked by Robbers.
 - a. While going from Jerusalem to Jericho.
 - b. He was robbed and beaten.
 - c. Was left to die on the roadside.
- III. Two Travelers Came His Way.
 - a. A priest passed by on the other side.
 - b. A Levite looked at him.
- IV. A Samaritan Rendered Kind Assistance.
 - a. He sympathized with him.
 - b. Bound up his wounds.
 - c. Took him to an inn.
 - d. Cared for him.
 - e. Left money for additional care.

Lesson Enrichment—Point of Contact: Let the children tell who their playmates are. Which playmates live next door? What do we generally call people who live next to us? Who are strangers? What strangers have you seen in your neighborhood lately? When Jesus was here, He called a stranger a neighbor. He told us a story, a parable about a stranger who helped a Jew when he was hurt. The stranger knew too, when he helped the Jew that Samaritans were not liked very well by Jews.

Illustrations—Application: Let the children tell of experiences in their lives in which some folks have been kind to other folks. Ask them to tell what good turns they have seen Trail Builder Boys and Boy Scouts do. What good turns may little children do at home? When little brother wants to go, too, even though it may not be so pleasant, what may we do at least part of the time? One night when everyone was asleep, a little girl took sick. She called for her mother. Her mother awakened at once and hurried to her bedside. She rubbed the little girl, gave her a warm drink and remained up during the night until the little girl felt better and went to sleep. The mother didn't sleep soundly any more that night for fear her little child would be ill again and need her. The next morning her daughter felt fine but the mother was tired. After breakfast the mother said, "My child, will you please wash the dishes before you go to school? It will help me very much." The little girl said, "I can't Mother, I haven't time. And besides they are too hard to do anyway." What should the little girl have said? Why?



PRIMARY CLASS

L. D. S. SUNDAY SCHOOL

GREAT FALLS, MONTANA MISSION

Ione E. Moore, Teacher

Randolph Hardy, Branch President

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox

LESSONS FOR MAY, 1931

Age 4, 5 and 6.

First Sunday, May 3, 1931

Lesson 12 A. The Children's Period.

Little children enjoy expressing themselves. It is expression which helps them to learn and to grow. As they look at the pictures you told them about last month, help them to tell you their stories.

In the story of Jesus blessing the little children, have them notice the tenderness in Jesus' eyes, and how gently He takes them upon His knee and lays His hands upon their heads. See how near the mothers have come. They are not afraid of Jesus. They know how kind He has been to other folks. When little children speak how loud should their voices be? When they take hold of their little brother's or little sister's hands how should they take them? Little children are precious and we must all help them to be happy and to learn the right ways of doing things. Be sure to say over with the children what Jesus said to them and their mothers, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

In the picture "Christ's Entry into Jerusalem," notice the little children. What are they carrying? What are they doing? Why? What are the other folks doing? What makes you think they are singing songs of praise? Let us sing one verse of a song of praise to God.

"The Good Shepherd" picture shows Jesus Christ as if He were a shepherd of real sheep. How did the shepherd of long ago care for his sheep? When he called them what did they do? When any were left out who opened the gate for them? Who watched over them all through the dark night? Name some other things a good shepherd does for his sheep. Who are Jesus' sheep? How can His sheep get into His fold, His church? How can folks get into the home He has made in Heaven for them?

Second Sunday, May 10, 1931

Mothers' Day Program.

MAY

If a boy loves his mother,
And really wants to show it,
He will be as good as he can be,
Surely then, she'll know it.

Songs for the month:

"Love At Home," Deseret Sunday School Songs.

"The Dearest Names," Kindergarten and Primary Songs.

"Father and Mother's Care," Patty Hill Song Book.

Poem, "Hundreds of Stars in the Pretty Sky," from Best Poems by Best Authors, in the Library.

"It was a lovely thought of God
To let me have my mother,
And I tell you, I've looked and looked—
There isn't such another."

"I know the nicest lady
Of any anywhere:
It is my own dear mother
She's sitting over there."

(Points to his mother).

MOTHER—AN ACROSTIC

For six children, each holding a large letter.

"Mother's always ready to help a fellow
out,
A mother's sure a dandy
Of that there is no doubt.

Our mothers are always willing
To do what e'er they can—
To help us in our play-time
Or for our work to plan.

To all mothers in all places
This day will ere be given,
We want to give them honor here
We know they're praised in heaven.

Home is the throne for mother
And we will give her praise
And love the name of Mother
On this and other days.

Each one here has a mother
And each will wish to say
That we are glad they're with us
On this bright Mother's Day.

Remember ever, mothers,
That though we're sometimes wrong,
We really would not grieve you—
Our love is ever strong.

The Finger Play suggested in our text, "Sunday Morning in the Kindergarten," page 45.

Tune, "The Dandelion."—Riley and Gaynor, No. 2.

Mother dear, Mother dear, you are so good and true,
Working all the live-long day until your work is through.

I know you lived in heaven dear, with the angels too,
The Heavenly Father sent you dear, to be my Mother kind and true.

Mother dear, Mother dear, you're working all the while,
No matter what the day 'has brought, you always wear a smile.

If I could only be like you, when I grow up tall,

Then I'd be 'perfect, Mother dear, because you are the best of all.

—Helen McCowan and Alice Spence Counter.

Third Sunday, May 17, 1931

Lesson 13. Hannah and her Son Samuel.

Text: I Samuel 1:2; 1-11, 18, 21. "Sunday Morning in the Kindergarten."

Objective: The Lord answers the prayers of faith.

Pictures: "Dedication of Samuel." *The Instructor*, Sept. 1929, page 540. "The Child Samuel," Kindergarten set of Old and New Testament Pictures. Thos. Nelson Co. (These pictures may be purchased at the Deseret Book Company, or by subscribing for *The Instructor*).

Organization of Material:

I. Hannah's Great Sorrow.

- a. She had no children.
- b. Her situation at home rather difficult.
Others who had children reminded her of her sorrow.
- c. Hannah and Elkanah go yearly to worship in the Temple.
Her husband in kindness asks, "Am I not better to thee than ten sons?"

II. She Asks the Lord for a Son.

- a. In humility she pours out her soul to God.
As she worships in the Temple.
- b. She makes a covenant with the Lord.
- c. Eli, the Priest promises an answer to her prayer.

III. Hannah Brings Samuel to Work for the Lord.

- a. In due time the son is born.
He is named Samuel "asked of God."
- b. When he is old enough, she brings him to the Temple.
 1. Presents him to Eli.
 2. Hannah praises God in a song of thanks.
 3. Eli promises her more children.

c. Samuel gains favor with God and man.

Lesson Enrichment—Point of Contact:

Show the children a picture of a mother and her baby, or of a family of children at home. Let them notice the joy in the mother's face as she looks at her little ones. Call attention to the kind look which the father has, and the happiness in the faces of the children. (Such a picture may be chosen from a book, a magazine advertisement or a newspaper.) Of all the groups of happy people in the world the happiest should be those of the family group. Each has need of the other and each gives joy and comfort to the other. In our today's story we have the kind father and the sweet faced mother, but there are no children in the home. So our story starts out rather sad but it gets happier as it goes along. As the story is developed stress the humility, the earnestness and faith of Hannah, not only during her visit in the Temple, but always.

Illustrations—Application: Find out from the children about some one they know who asked the Heavenly Father to give them a blessing and He did it. Let the teacher tell of one of her personal experiences. Let the children tell of things that they are in need of every hour of every day. What do they do every morning and every night, which helps them to have these things. How do children put their hands when they pray? What do they do with their heads and their eyes? Whenever we can we kneel when we pray.

Gem: Review last Sunday's.

Rest Exercise: Let us help father today. Rake the lawn, wash the car, chop kindling, feed the chickens, sweep the walk, etc.

Present each child with a cut-out man on which is written, "I do love my father."

Story: Answer to A Mother's Prayer.

The Answer to A Mother's Prayer.

This true story is of a kind and trusting woman of long ago. She had been given the dear, quaint, pleasant name of Hannah. Her husband's name was Elkanah. Hannah had a tender, loving mother heart and she wanted more than anything else in all the world—to have a precious little son. And so, while she was in the temple, Hannah prayed with all the earnestness of her soul: "Oh Lord, if Thou wilt remember me and not forget thine handmaid, but wilt give unto me a child, then I will give him unto the Lord all the days of his life."

Eli, the faithful Priest, who was in the temple, heard her prayer and said, "Go

in peace and the God of Israel grant thee thy petition thou hast asked of Him."

The Lord remembered Hannah and when a little baby came to be her own she named him Samuel.

When Elkanah again went up to the temple Hannah stayed at home with her little baby son and nursed him tenderly. "I will bring him when he is weaned," she said, "that he may appear before the Lord and there abide forever."

When Little Samuel became older he "ministered before the Lord," and his home was in the holy temple where the good priest Eli, presided.

Hannah made her boy a little coat each year and brought it to him when she came up with her husband to offer the yearly sacrifice. How proud she must have been of her splendid son whose home was in God's holy temple. Then there came a time, ere the lamp of God went out in the temple, of the Lord where the ark of God was,—"a time when the shadows of night were sweetly silent, and "Samuel was laid down to sleep," that the boy heard the voice of the Lord calling—"Samuel!"

How the young boy's heart must have thrilled at the sound of that holy vibrant voice. But even yet he did not know it was his God who called so softly to his heart in the quiet night.

"Samuel!" came the wondrous voice again. Samuel ran to Eli, thinking that Eli called.

"Here am I" the obedient boy answered in all humility,— "Here am I for thou calledst me."

Eli answered, "I called not, my son, lie down again." And the boy went and lay down. And the Lord called yet again, "Samuel!"

And the boy arose and went to Eli and said, "Here am I for thou didst call me." And he answered, "I called not, my son, lie down again."

Three times the boy heard the voice of the Lord calling softly to his soul. And then Eli perceived that the Lord was calling Samuel, and the good Priest bade the boy to answer his Lord and say, "Speak, Lord, for thy servant heareth." So Samuel went and lay down in his place.

"And the Lord came and stood and called as at other times, 'Samuel, Samuel!'"

Then Samuel answered, "Speak, for thy servant heareth," and from that time on, Samuel, the boy for whom Hannah had prayed, was a Prophet of the Lord, and spoke to the people; teaching them according to the spirit of the Living God.

—Alice Morrill.

Fourth Sunday, May 24, 1931

Lesson 14. Alma's Love for His Son.

Text: Mosiah 27:1-33; "Sunday Morning in the Kindergarten."

Objective: The Lord answers the prayers of faith.

Pictures: "Alma Teaches the Believers." Primary and Kindergarten Picture Set.

Organization of Material:

I. Unbelievers Molest the Members of the Church of God.

a. They persecute them.

b. Alma and sons of the King among the unbelievers.

c. Alma, by flattering words, leads many astray.

In secret.

II. An Angel Censures Alma and His Companions.

a. He speaks in a voice of thunder.

b. His message.

1. Alma reproved.

2. Told of father's faith and prayer in his behalf.

3. Of the faith and prayers of the people of God.

c. Alma becomes deaf and helpless.

III. The People's Prayers are Heard.

a. They fast and pray for Alma.

1. For two days and two nights.

2. That he might be healed.

3. That he might again believe in God.

b. Alma is restored to health.

c. He praises God.

d. Becomes a missionary for Jesus.

Lesson Enrichment—Point of Contact:

Show the children a picture of a father and his son together. (Such a picture may be found among the advertisements in magazines, newspapers, etc.) Let the children notice the expression on the father's face. Every father has much pride and joy in his son. He says to his friends "Look, this is my son." When he says this he means, too, "See what a fine young boy he is." A father loves his son so dearly that he is ready to go without things he needs that the son may have the comforts and advantages of life. He dreams dreams of the future of his son. He pictures him always as good and true, strong and brave. Our story today tells of the sorrow of a father because his son is doing wrong.

Illustrations—Application: Suggest that the children tell of the boys that they have prayed for. There is a group of young men that all Latter-day Saints pray for. These young men are in the different cities telling folks about our Church. What do we call them? When we pray for the missionaries what do we

say? How strong shall we say it? The teacher may tell about a missionary boy who was helped or protected because of the prayers of the folks at home.

Gem: Same as for last Sunday.

Rest Exercise: Sing and act, "Rock-a-bye Baby, on the Tree Top."

Fifth Sunday, May 31, 1931

Lesson 15. Baby Boy Moses.

Text: "Sunday Morning in the Kindergarten;" Exodus 2:1-10.

Objective: The Lord answers the prayer of faith.

Pictures: Kindergarten and Primary Set of Pictures. "The Babe Among the Bulrushes," Kindergarten Set of Pictures—Thos. Nelson Co. (These pictures may be purchased at the Deseret Book Company, or by subscribing for *The Instructor*.)

Organization of Material:

- I. The Israelites Were Strong in Egypt.
 - a. Their strength worries the new king.
 1. He sets task-masters to overburden them.
 2. They become still stronger.
 3. He orders that every baby boy be killed.
- II. A Levite Family Welcomes a Son.
 - a. He is hidden three months.
 - b. His mother thinks of a plan to protect him.
 1. She makes a floating cradle.
 2. Places it on the river near the princess' bathing place.
 3. Stations his older sister near it with detailed instructions.
- III. The Daughter of Pharaoh Discovers the Cradle.
 - a. She sends her maid to fetch it to her.
 - b. Wishes him her own.
 - c. Miriam is sent for a nurse.
- IV. Moses Becomes the Son of 'the Princess.
 - a. He learns the faith of his fathers from his mother.
 - b. Is also schooled in the arts of the Egyptians.

Lesson Enrichment—Point of Contact: One day there was a little girl, just four years old, who had on some red stockings. She went out in the orchard to play.

Feeding under the trees was a large calf that had been brought to the home with other cattle only a few days before. This little girl did not know the ways of calves. She had never been near one before. She thought it would be great fun to play with it. So she wandered out in the orchard. But the calf was not very friendly. He was not used to little girls for he had lived with cattle in a pasture all his days. And besides the little girl had on red stockings. Before she knew what was happening, he had butted her over and goodness knows what he was going to do.

But this little girl had a mother, who watched her tenderly. She took care of her day and night. Just at this very moment the mother looked out of her kitchen window. She ran out of doors. Seeing nothing else handy she took the ax that stood near the chopping block and ran to protect her little girl. The calf ran at her too but she let him feel that the big end of the ax was hard and if he didn't behave himself he would feel how hard it was. With the other hand she gathered up her little girl, went through the orchard gate, closed and locked it carefully and went into the house.

Today we are to talk about another mother who took very good care of her little child but in a different way.

Questions—Application: As the children look at the pictures of the baby Moses in his cradle, have them tell of what it was made? Why the water didn't come through? Why it floated? How Moses was fixed so he did not fall out? Then who hid behind the rushes to watch the cradle? Who planned all of these ways to protect the little babe? Just suppose that the king had come down to the water's edge and seen the baby, what do you think he would have done? The princess was his daughter and might have said the same thing. But why do you think she didn't say it?

Repeat the Memory Gem:

"In the night
Or in the day,
God will hear me
When I pray."

Rest Exercise: Same as for last Sunday.

The brave man is not he who feels no fear,
But he whose noble soul its fear subdues,
And bravely dares the danger nature from.

—Joanna Baillie.

CHILDREN'S SECTION



Boyhood of Interesting Men

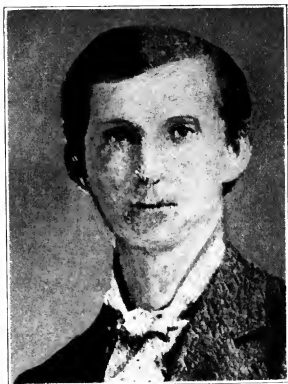
General Pershing

By John F. Cowan

John Joseph Pershing was not born with a silver spoon in his mouth. His father bossed a railroad gang and they

didn't care. When he learned that the owner called it stealing, young Pershing went to him and offered to pay for the apples.

The farmer was so impressed that he said, "Any boy who will face the music as you have done deserves all the apples he can eat free."



JOHN J. PERSHING
As a Youth

lived in a "shanty." He got a late start in school, and because he was behind his mates they teased him as a "dumb head." Often he felt like fighting, but he told himself, "No, fight your ignorance." So he studied the harder.

Honesty was ingrained. Once some boys coaxed him to go with them to an orchard, saying that the owner



GENERAL JOHN J. PERSHING
As a Man

Pershing fought his way through hard lessons until he had graduated from the Normal School at Kirksville, Mo., and gone through West Point.

His first teaching was a negro school. People urged that he would be disgraced; but he must take the first honest job. He won the respect of his towns-people, and no man is more loved in LaClede, Mo.; the entire town turns out to greet him when he goes back.

Later he got a white school, where

he first faced the muzzle of a gun. He had to detain an unruly girl after school. She slipped a note, by a sister, to her father. He was a desperado and came with a gun, demanding, "Let my girl out or I will shoot you."

Young Pershing looked him steadily in the eye and refused to comply.

And there was no shooting—then.

Later he saw plenty of it in Indian and Spanish-American wars, Mexico, and as Commander of the A. E. F. in France.



Courtesy Our Dumb Animals.

Dogs

The first and greatest rule in the care of dogs is ["]KINDNESS. To make a dog fear you is unkind and INJURES your dog.

Never whip him. Talk to him, explain, be patient until he fully understands what you want. He will be glad to obey you.

Have plenty of fresh water where your dog can get it. Keep it in one place so that he will know just where it is. Keep water dishes and all food dishes clean.

Dogs do not perspire through their skins, but through their tongues.

The dog needs to drink often. He should never be muzzled so he cannot drink nor put his tongue out.

Do not allow your dog to run after your automobile or bicycle or to ride on the running board of an automobile. It makes him nervous and injures his health, also it is dangerous, as he may be thrown off and lost or killed. Some states have laws forbidding this practice.

Give your dog a comfortable place to sleep.

Do not make your dog's collar too tight. It is well to take the collar off during the day and rub his neck gently.

Do not leave your dog to roam out of doors at night. Avoid chaining him. The best way to keep a dog that needs restraint a part of the time is to put him in a yard with a high fence. If this is not practicable, fasten a wire across the yard; this wire may be 30 feet long; on this put an iron ring which when attached by a cord to the dog's collar, will allow him to run backward and forward the full length of the wire.

The yard should have shade as well as sunshine, to protect the dog from too great heat of the sun.

Never tease or torment a dog. It is likely to make him cross.

If you treat a dog well, he is one of the best friends you have.

Just One More to be Baptized

By Belle Beaumont

Mena was going to be eight years old tomorrow. It seemed as though she had waited ages for this day. It was not because she expected any beautiful presents, or that she thought she would be more grown up, but she was going to have the thing her Sunday School teacher had told her about—she was going to be baptized.

Today was Saturday and Mother Belle had washed and ironed Mena's clothes so that she could be all ready for this wonderful day. Mena would go in the front room where her white clothes were on the table and would look at them and then go out and talk to Mother Belle, who was cleaning their house for Sunday. Mother Belle told Mena that from now on she must never tell a story, must never think a bad thought, nor say a bad word, nor do anything that would displease Jesus.

She told her that our kind Heavenly Father had forgiven her all things she had done, but now that she was eight years of age and was going to be baptized, she must be a real good girl. She told her that from now on, if she were naughty the angels would make a record of it, and they would also make a record of when she did something good. This made Mena so happy that she danced and sang while she was trying to dust for Mother Belle.

Daddy Belle came home to supper and Mena ran out to meet him just as she always did, for all the little Belles were glad when their daddy came home. The first thing Mena said to him was:

"Hello, daddy, I'm all ready to be baptized."

That made Daddy Belle feel so happy that he picked Mena right up in

his arms and kissed her. She was his third child to be baptized, for Harry and Ellen had already been baptized and he was glad to know that Mena wanted to please her Heavenly Father.

After supper when the dishes were done, and all the family had gathered around the fireplace for their evening talk, Daddy Belle said:

"Tonight Mamma and I are going to ask Mena to tell us how she is going to try to serve the Lord from now, for she is the next in our family to join the Church of Jesus Christ of Latter-day Saints."

Mena looked up and smiled—she had thought it all out, and she quickly replied:

"I'm going to try to go to Sunday School every Sunday, to try to treat everybody just like I want to be treated, I'm going to love my brothers and sisters more and try to work harder for you and mamma so that you will be proud of me."

Daddy Belle and Mamma Belle both clapped their hands and Johnny who had just learned to talk, ran over to Mena and stood looking at her. He would be the next one after Mena to be baptized and he seemed to understand all Mena said.

Then the family talked and finally Mother Belle told them a story after which they had their family prayers and all went to bed. Mena was the first one up in the morning and the first one to Sunday School, for she must tell her teacher all about it. Her teacher listened and then said:

"Mena, how I wish that every little girl and every little boy in the whole world could be so happy, for I know Heavenly Father is very pleased with you."

After Sunday School, Mena went up to the gymnasium and who was there to baptize her? Her very own daddy. He had meant to surprise her and it was indeed a surprise for she

had been wondering who would do it. She was the second one baptized and when her father took hold of her hand and raised his other hand up in the air, this is what he said:

"Mena Sherma Belle, Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

She kept her eyes shut and her daddy baptized her. He helped her up the steps and she ran to get dressed again. She went home and told Mother Belle who it was that baptized her, but Mother Belle was not as surprised as Mena for Daddy Belle had already told her that he was going to baptize all the boys and girls who were going to be baptized that day.

Then the whole family went to Fast Meeting so they could see Mena get confirmed, or in other words, to see Mena become a member of the church. Mena sat very quiet, and when they called her name, she walked up and sat down on the chair. Three men placed their hands on her head and it was her own daddy who conferred upon her the gift of the Holy Ghost, and who made her a member of our church. Mena went back to her seat and listened to all the wonderful things that the people said, and when they said that they knew Joseph Smith was a true prophet of God, she said to herself:

"I'm going to try real hard to do what Heavenly Father wants me to so that when I get big I will be able to say that I know Joseph Smith was a true prophet of God."

When they all went home Mena found a pretty handkerchief from her mamma and daddy for her birthday. Daddy Belle went down town and brought home some ice cream. When he came in the door he called:

"Just one more to be baptized in our family and then we'll all belong to Heavenly Father's Church."

Healed by the Priesthood

Have you ever been sick and had the hands of the Elders laid upon your head while they prayed that the Almighty Father would make you well and drive your sufferings away? Or have you seen your loved ones healed by the administration of the kind Elders?

Let me tell you about Apostle Francis M. Lyman's experience at one time while he was upon a mission to the Indians in Uintah.

He and his companions were in camp. Apostle Lyman, who was in his usual health, was sitting upon a camp stool while breakfast was being prepared. He happened to reach over to pick up something from the ground when he was suddenly seized with a terrible agonizing pain in his left side. He soon became so sick that his friends feared for his recovery.

One of Elder Lyman's friends

wanted to send a horseman fifty miles away for a doctor, but the sick man said in a low, weak voice, "Do not send for a doctor. I would never live until he could get here."

Brother Lyman seemed to be growing worse. Cold sweat stood out upon his forehead. His agony was great. Finally President Abram Hatch who was one of the company, baring his head, said in a low serious tone, "Let us administer to Brother Lyman."

Prayerfully and tenderly, the loving companions of the sick man laid their hands upon his head and prayed earnestly that he might be made well. While the hands of the Elders were yet upon Apostle Lyman's head, the pain left him; He became perfectly easy and free and was then and there healed by the power of God through the Laying on of Hands, by the Elders. —*Alice Morrill, Tridell, Utah.*

How Our Coreopsis Got Its Name

By Lockwood Barr

One day my boy was with me in the garden, and he suddenly exclaimed, "O daddy, look at the bug," pointing to one of my prize perennials, which was literally covered with blooms upon which a little bug was having a feast. I sent him for a small can and some kerosene, and while I cleaned off the bugs and dropped them in the kerosene I told him this story:

"Helen was credited with being the most beautiful woman in ancient Greece. She was stolen by Paris. This was the cause of the Trojan war, in which, we are told by Homer in his 'Iliad,' Hector, Achilles, Ajax and other heroes fought.

"Paris took Helen to Troy and put

her in his palace, which was surrounded by lovely flower gardens. One morning Helen was walking in the garden with her maids, and she stopped to admire a yellow daisy-like flower which some foreign traveler had brought from far-off Africa. She stopped and plucked one of the beautiful yellow flowers because it matched her gown, but instantly, with a shudder, she threw it to the ground, exclaiming in her native Greek tongue, 'Oh, koris opsis!' which, being freely translated, is: 'Oh, look at the bug!' Almost your words, my boy, when we began this talk. And, according to the myth, that is how our coreopsis got its name."



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Four Hunters

The wind howled and whistled, the thunder thundered and rolled and the rain poured down from the heavens. Out in the midst of this storm stood an ancient looking house which was situated in the middle of a forest. Four wicked hunters lived in this house and they were expected to be killed any minute as a punishment from God. This is one of their cruel doings.

One fine spring morning they saw a small dog sniffing at the back of the house in which the wicked hunters lived. One of the men, seizing his gun, shot at the animal and wounded it in the foot. Then, one of the hunters who was not as wicked as the others, ran to the animal and bathed its wound. The other three had been doing so much harm to other people that they were frightened that the hunter which was full of mercy would deceive them, so in the night this is what they planned to do to the good hunter.

When all was dark and the storm

still howling outside, the three hunters went to the merciful hunter's bedside and picked the one who was to harm him. They all agreed that the one that had done the least harm should do all the harm to the fourth hunter. It came to the second, then, not realizing what he was doing he put an end to the fourth hunter. We all know that God shall show mercy to the fourth one more than he will the three wicked ones.

Age 11.
Mavis Cowley,
313 Perth Street,
Subiaco, Western Australia.

Pitter-Patter

Pitter Patter comes the rain,
Falling on the window pane
From the clouds above it rains
On the trees and on the plains.

Raining raining all day long,
Singing such a joyful song
Echoes through the trees so long
Echoes, echoes all day long.

Age 11.
Samuel R. Tenney,
Duncan, Ariz.,
R. 1, Box 93.

The Lion and the Coon

One moonlight night a coon was down by the river fishing. A lion saw the coon and sneaked up to the bank, but the coon saw the reflection on the water. The lion crouched and was all ready to spring. The coon jumped off the stones he was on and the lion went "splash" in the water.

The coon then ran into his hole in the bank. The lion gave an angry roar and dashed to the hole. He dug and dug. The coon ran out of his back door and bit the lion on the tail. The lion gave another angry roar and dashed out just in time to see the coon's ringed tail disappear into the other hole.

The lion was angrier than ever and started to dig in the other hole. But when the coon bit him again the lion gave in and said, "No wonder you can whip me, your whole family are helping you."

The coon answered, "Your paw, and really all four of your paws are helping you!"

The coon laughed at the old lion when he said, "I was only trying to scare you. I don't like coons anyway." And the lion went off grumbling.

Grant M. Turley,
Aripine, Arizona,
Sundown Ranch.

Age 8.

In the Autumn

I love the dear old autumn,
With its crimson leaves so bright.
And the piles of yellow pumpkins
Are a very pretty sight.

The days are getting cooler,
And the birds to the south do fly,
But they'll come back next summer,
When it's warmer by and by.

We sit around the fireplace
And eat the apples red,
And after the stories have been told,
We all prepare for bed.

The snow is fastly falling,
It will soon be very deep.
The bear is in his cozy den
And now is fast asleep.

Corinne Turley,
Aripine, Arizona.

Age 13.

A Christmas Substitute

The day before Christmas twelve heads were wondering what they could use for a fitting Christmas decoration for there were no Christmas trees or anything green for miles around the Canadian prairie where they lived in 1913.

The Jensens had asked the Mendenhalls to spend Christmas with them, for, the Mendenhalls lived twenty miles out of town and the Jensens lived in town.

Finally Afton and Hannah thought of a plan and asked Mrs. Jensen if they could decorate the front room secretly. Their preparations were very mysterious to the rest of the children.

First they got a long ladder in the front room. Then going to town they got many rolls of gay colored paper. Then with needle, thimble, scissors and thread they locked themselves in the living room.

The next morning when both families got out of bed and came down stairs they were happily surprised to see a ordinary ladder with fourteen steps decorated with gay colored paper with a step for each person.

It was a beautiful sight to see all the Christmas presents hanging from the ladder steps.

Also under the ladder there were such things as table, dishes and all large toys that couldn't be hung on the steps.

They all said that it was just as pretty a sight as if they had had a Christmas tree.

Pauline Clyde,
Springville, Utah,
R. F. D. Box No. 141.

Age 11.

Spring

Spring is coming
Taking away the snow,
With flowers blooming
Every place you go.

Now the grass is green,
And birds and bees are seen.
Children in pretty dresses gay,
Are out of doors once more at play.

Age 7.

Louise Morris,
Lewisville, Idaho.

Pioneer Days

Among the early pioneers of Utah was a young man named William Fluiett. He had left his home and friends in England and came to Utah for the Gospel's sake; the only one of the family that ever came to Utah.

After crossing the plains and reaching the Great Salt Lake Valley, he worked at a molasses mill in the place now called East Bountiful.

While there he met a young woman named Mary Ann Day, whom he later married in 1850.

Six years later, he and his family consisting of his wife and two babies, with a party of other Saints, moved to Franklin, Idaho, to organize a new settlement. After living in Franklin a few years he had built a comfortable little home and had a small flock of sheep which he took up to Oxford, Idaho, in the summer to be cared for.

On December 20th, in 1863, he went up to Oxford, Idaho, to bring his sheep home. As he was crossing the Bear River on the return trip, the ice broke.

After unhitching his oxen from the sleigh, he started home on foot. He had traveled about a mile when he sat down to rest and fell asleep. During the night there was a terrible snow-storm covering his body, which was not found until March the 20th, 1864. At his death he left his wife and four little children in Franklin. My Grand-

mother who was then seven years old and is now seventy-three, can well remember how they watched for him to come home all day long on Christmas little thinking that his body was lying out on the prairie frozen stiff in death.

Phyllis Johnson,
Bancroft, Idaho.

Age 13.

Wishes

I wish I were a Pilgrim girl,
I would not bother my hair to curl.
I would like to wear the dresses long.
As for my cousin I would name him Tom.

And in my clothes, homespun but neat—

I would feed the children and brush and sweep.

I would look for savages and feed them well.

I would be brave like William Tell.

On Sundays I would go to church

And listen to the minister preach.

But wishes cannot always be

So I'll try my best content to be.

Eileen Manning.

Age 10.

1170 22nd St.,
Ogden, Utah.

Billy's Dream

Jean and Billy sat on a big bear rug in front of the fire-place. "What resolution are you going to make this year?" asked Jean.

"I believe I'll"—said Billy, and before he had time to finish, a little man with wrinkles in his face, a beard, gray hair, a bent back dressed in green, and a sack full of parcels stood before them.

"I am Old Man Time, and here is little New Year," he said. Turning around, he pointed to a little child in the fireplace. "Don't make too many resolutions this year. You made five last year and then didn't keep them. Every time you didn't keep a resolution, I marked it down and put it in my sack. That's how I got a bent back. Little New Year hasn't got a sack of

resolutions, so let's see if you can keep him young and not let him get old like me. After Old Man Time had said "Good-bye," he and little New Year disappeared up the chimney. "Billy, Billy, wake up," said his mother.

"Oh, I had the best dream," exclaimed Billy. "I've decided to only make one resolution this year and be sure to keep it."

Ella Mae Matson,
Aberdeen, Idaho.

Age 11.

Ella's Dream

Once upon a time there lived a little girl named Ella Dee. Her eyes were as blue as the sky, her hair golden as the sun and her merry lips like rose buds.

One day as she was walking in the garden she saw a small fairy. "What is your name and who are you?" asked Ella.

"I," said the fairy, "am the Rainbow Fairy, come to make children like you happy." Just then the rainbow appeared in the west.

"Look! Look!" cried Ella, "there is your palace in the sky."

"Yes," said the fairy, "do you want to come with me to my palace?"

Ella, very delighted, said, "Oh yes!"

Then the Fairy took Ella's hand in her's and away they went up through the sky. By and by they came to the rainbow castle.

"My sisters will be glad to see you," said the fairy.

"Who are they?" asked Ella.

"One is the Rain—she is a good sister. When the children are sad she weeps, that's what makes the rain. Sunshine is another, she has many servants who are called Sunbeams.

The last is Snowstorm. She sends the snow to cover the flowers, for their long sleep. Just as the fairy said this, Ella found herself under the rose tree. She had only been dreaming.

Hannah Baker,
Talmage, Utah.

Age 11.

The Christmas Tree

Once upon a time I stood high upon the side of the mountain among many other pine trees. One day a man dressed in a fine coat, and fur cap, high topped shoes, came up where we were, and said, "There's a pretty pine tree I'll take that pine tree." So he took an ax and cut me down, and took me down to his truck that was waiting down by the mountain side, and put me into his truck with some other pine trees, and took me to a store, and piled me with the other pine trees, and soon a man and a little boy came along and asked the store man, Mr. Brown, for a pine tree for Christmas, so they picked out a tree and they picked out me for a Christmas tree, and decorated me up with icicles, red and green chains and apples and I had a Merry Christmas and a Happy New Year

Ted Salisbury,
R. D. 2, Box 137,
Provo, Utah.

Age 8.

All About a Cat

I had a little cat, it was so sweet, It lived in the meadow across the street. When it got hungry it went out of the house,

And went back in the meadow and caught a mouse.

Robert Court,
Diamond City.
















Age 4.

HONORABLE MENTION




Rosella Alvery, Leanington, Utah.
Norman Austed, Ogden, Utah.
Lavar Chaffin, Emmett, Idaho.
Hilda Christensen, Ephraim, Utah.
Merle Cook, Tridell, Utah.
Helen Hammond, New Harmony, Utah.
Erna Harker, Shelley, Idaho.
Ethel Jones, 1329 Wasatch Ave., S. L. C.
Elaine John, Mancos, Colo.
Iris Mangum, Delta, Utah.
Carlton Messenger, Tono, Wash.
Hilda Miller, Garland, Utah.
Evan D. Olsen, Ephraim, Utah.
Ophelia Peterson, Vaughn, Mont.
Helen Turner, Montrose, Colorado.
Nettie Mae Tipton, Winchester, Kentucky.
Eloise Watkins, Dividend, Utah.

Dandy, the Calico Cat













PIT! PAT! a messenger-boy came marching up the street like a little tin  and brought a big  for Daddy. The  said Daddy must go far away across the  and not come home again for many weeks. There was a hustle and a bustle all over the  to get him ready. Otto brought his  and Mother packed it. Billy brought his  and Betty his  and Bobby his  and little Joan his  and Baby waved her fat  and said "Goo-goo!" for good-bye. Oh, how empty the house seemed when he was gone! Out came Betty's little pocket- and then Joan's little pocket-, and in a minute they were all crying as if the  had begun to fall in showers. "Dear, dear!" said Mother. "This will never do! Here is the  ticking away the time as fast as ever it can, and there isn't a minute to lose, for next week is Daddy's birthday, and every one of you has to send him a present!"










Then away went the  and out came the smiles as if the  had begun to shine. Billy ran for his  and wrote a beautiful story for Daddy.



Bobby drew him a beautiful picture of a . Betty made him a  with a little  on top, and Joan a  out of colored paper. "Baby shall send him a kiss," said Mother.

She put the  on the table and held the  in Baby's hand for her to make a  on the paper. But instead  made a grab for the  and over it went. Out ran the ink all over her dress and her  and left a little black river on the

 "Oh dear!" cried Mother, and ran to pop  into the . "No kiss for Daddy!" cried Joan.

But just then  came creeping in the door and jumped up on the . He put his  in the ink and walked right over the . "Look, look! There is a kiss for Daddy! And it's just as good as I could make!" cried Joan, jumping up and down. And who made it but the little Calico Cat!



THE FUNNYBONE



Proof Absolute

Mister: "Here's a noted doctor who says that ill health always attacks one's weakest spot."

Missus (sweetly): "You do have a lot of headaches, don't you dear?"

Misunderstood

Teacher (to boy sitting idly in school during writing time): "Henry, why are you not writing?"

Henry—"I ain't got no pen."

Teacher—"Where's your grammar?"

Henry—"She's dead."

A Good Starting Point

Mrs. Jenkinson had been to a political meeting, and when she returned home she regaled her husband with her party views.

"We are going to sweep the country, John," she exclaimed.

"Then," remarked her husband, "you had better start with the kitchen, dear!"

Hide and Seek

Two of the university's crack golfers sliced their drives into the rough and went in search of the balls. They searched for a long time without success, a kindly old lady watching them with sympathetic interest.

Finally, after the search had lasted half an hour, the dear old lady spoke to them.

"I don't want to bother you gentlemen," she said, "but would it be cheating if I told you where they are?"

Tough World

A little girl said to her mother: "Mama, if I grow up and get married, will I have a husband like father?"

"I don't know, dear. Very probably you will."

"And If I grow up and don't get married, will I be an old maid like Aunt Mary?" Perhaps," answered the mother.

The little girl thought it over for a moment. "Mother," she said, "it's a tough world for us women, ain't it?"

Quick Thinking

Householder (hearing noise downstairs): "Who's down there?"

Burglar (with great presence of mind): "This is station KDKA now signing off until tomorrow morning at eleven o'clock. Goodnight, everybody."

Accumulation

"How did there come to be so many words in the world?" asked little Lola, who was turning the leaves of a dictionary.

"Oh," replied her thirteen-year-old brother, "they came through folks quarreling. One word brought another."

A Terrible Ending

There had been a train wreck and one of two traveling teachers felt himself slipping from this life.

"Good-bye, Tom," he groaned to his friend. "I'm done for."

"Don't say that, old man!" sputtered the English professor. "For Heaven's sake, don't end your last sentence with a preposition!"

Responsible Wives

Hospital Patient (swathed in bandages, to fellow-sufferer in next cot)—"Do you suppose your wife will come to visit you?"

Fellow-sufferer—"She's in a hospital herself."

"What—the two of you at the same time?"

"Yes, but she started it."

We Thought So

A small boy in the visitors' gallery was watching the proceedings of the Senate chamber.

"Father, does the chaplain always pray for the Senators?" he asked.

The father thought a moment and then said: "No, my son; when he goes in he looks around and sees the Senators sitting there, and then he prays for the country."

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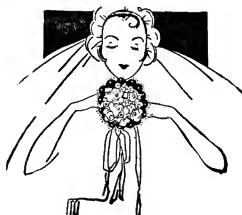
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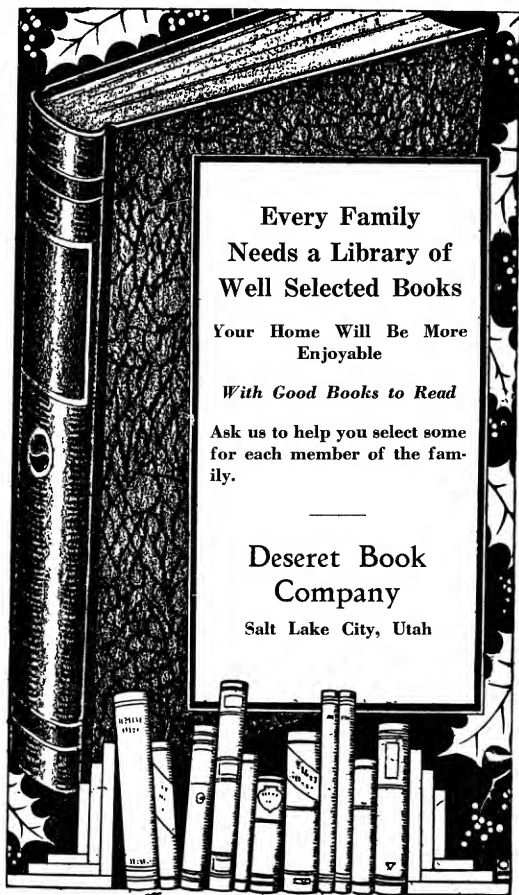
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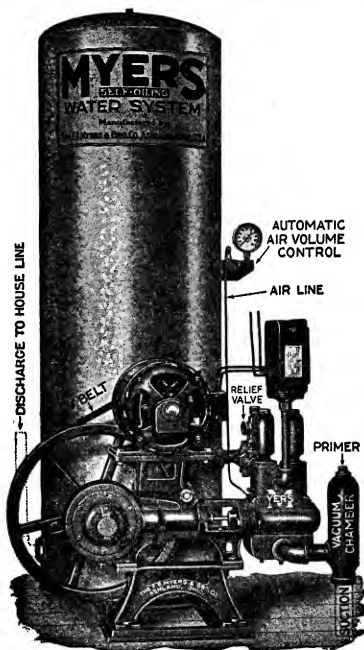
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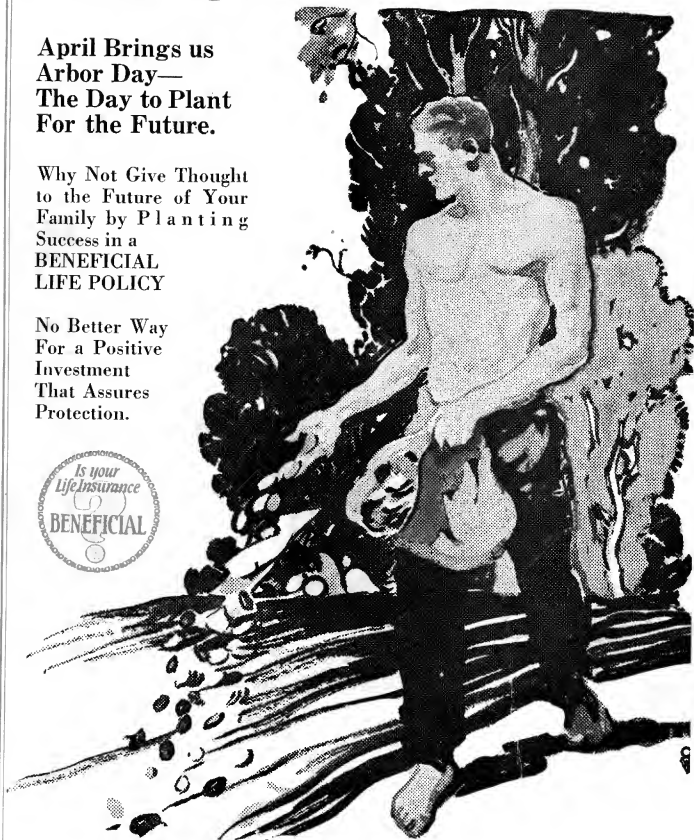
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